A U M

Nay! but once more
Take My last word, My utmost meaning have!
Precious thou art to Me; right well beloved!
Listen! I tell thee for thy comfort this.
Give Me thy heart! adore Me! serve Me! cling
In faith and love and reverence to Me!
So shalt thou come to Me! I promise true,
For thou art sweet to Me!
And let go those
Rites and writ duties! Fly to Me alone!
Make Me thy single refuge! I will free
Thy soul from all its sins! Be of good cheer!

—*Bhagavad-Gita, ch.* 18.

THEOSOPHY

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THE ORTHODOXY OF MASTERS— OR THAT OF MEN?

The tendency among men to accept words and names as realities is unfortunately all too common. This fact is brought home to us by a recent article in "*The Messenger*", a publication issued by one of the theosophical organizations, which propounds the question "Theosophy or Orthodoxy; Which?", evidently presenting to its readers the necessity for a choice between them.

A moment's thought should have shown that Orthodoxy has no existence of itself, but can only be considered in relation to some formulated system of thought, and that the title in question presents an impossible situation.

This would be a small matter and could have been passed over without notice if the same unfortunate tendency had not been applied to a field of thought where correctness of understanding is vital. For, if Theosophy is taken to be something of an abstraction, or a simple point of beginning from which a system is to be developed by individual research, the whole idea of Masters as the custodians of the accumulated wisdom of the ages and Their Message to the world of men, has to be abandoned. This is practically the position taken in the article in question; for, while there are occasional references to both Mes-

senger and Message, these seem to be used as words and names and not as realities.

The question therefore which every student should put before himself for solution is neither orthodoxy nor heterodoxy, but—"Did anyone present to the world a formulated system of philosophy, religion and science? Did that personage give a name to the system? Who was that personage?" The answer cannot be obtained by consulting the opinions of any person or persons whatever; they are questions of fact and facts alone can answer.

Every student worthy of the name knows that H. P. Blavatsky gave a body of knowledge to the world; that She named what She gave "Theosophy" and that She explicitly declared it to be from the Masters of Wisdom.

In justice to the Message, to the Messenger who brought it and to the ideal of Masters, nothing should be named Theosophy but this Message. Whoever takes any other position violates the first laws of occultism by belittling both Message and Messenger, and cannot expect to benefit by them.

Those who accept the Message and belittle the Messenger, are equally unfortunate, for in belittling one, they belittle all. To these it should be said that it is folly to imagine that the Masters of Wisdom did not know enough to select a Messenger who would deliver Their Message correctly and in its entirety. The Masters' wisdom being questioned, the whole edifice falls to the ground.

The materials of which that building was composed may of course be put to use by those who desire to erect structures according to their own ideas, and sad to say, this is exactly what has occurred among the various theosophical organizations; each has taken more or less of the material supplied by the Message of Theosophy, has built an edifice according to ideas of its own, and has labeled its structure "theosophical". Each building so constructed differs from every other.

Yet—there was a building known as "Theosophy", complete in design and structure; each separate component part accurately adjusted to every other part and to the whole.

The mystery of it all is that these constructors should recognize the beauty and symmetry of the portions selected by them, and fail to perceive that there was a perfect building, an Architect and a plan.

It is the old story over again. "They have divided his raiment among them and for his vesture have cast lots." The failure to accept the teaching as given and to revere the one whose sacrifice made that presentation possible is at the root of every past failure. The responsibility for every failure rests with those who interposed themselves between the Message and those who

would learn. The woe of the world has been intensified by such as these, and surely a fearful responsibility is theirs. It is no small thing to obstruct the work of the Lodge of Masters, hence every student, be he prominent among his fellow-men or not, should take heed lest he fall and in falling drag down thousands with him.

There is but one safe course. Theosophy must be understood to be a gift to mankind by more progressed beings than ourselves. We must learn and apply the fundamental principles which underlie that grand philosophy and understand the operation of law as disclosed therein. Then, and then only can we begin to make Theosophy a living power in our lives. We should preserve a willingness to give and receive instruction, but we should in either case be sure that such instruction is in exact accord with the principles and laws set forth in the Theosophic philosophy.

If each student did this, all would have one aim, one purpose, one teaching, and a sure basis for united effort. Such differences of individual opinion as might arise, would be solved by a careful adjustment of these to the philosophy. Thus all would be united; all preserve the utmost freedom of thought; all progress most rapidly by self-induced and self-devised efforts. No one, then, would make the fatal blunder of imagining that Theosophy is something which can be developed, but each would devote his thought and effort to growth along the lines that Theosophy indicates, so that he may become the better able to help and to teach others.

If there are Masters, and They have delivered a Message to us, that Message is Their Orthodoxy—or right understanding; this should be preferred to that of all others, however highly such may esteem themselves or be esteemed by their fellow-men.

AUTHORSHIP OF SECRET DOCTRINE*

A GOOD deal has been said about the writing of *Isis Unveiled*, and later of the *Secret Doctrine*, both by H. P. Blavatsky. A writer in the spiritualistic journals took great pains to show how many books the first work seems to quote from, and the conclusion to be arrived at after reading his diatribes is that H. P. B. had an enormous library at her disposal, and of course in her house, for she never went out, or that she had agents at great expense copying books, or, lastly, that by some process or power not known to the world was able to read books at a distance, as, for instance, in the Vatican at Rome and the British Museum. The last is the

* This article was first printed by Wm. Q. Judge in *The Path* for April, 1893. Vol. 8

fact. She lived in a small flat when writing the first book and had very few works on hand, all she had being of the ordinary common sort. She herself very often told how she gained her information as to modern books. No secret was made of it, for those who were with her saw day after day that she could gaze with ease into the astral light and glean whatever she wanted. But in the early days she did not say precisely to the public that she was in fact helped in that work by the Masters, who gave from time to time certain facts she could not get otherwise. The *Secret Doctrine,* however, makes no disguise of the real help, and she asserts, as also many of us believe, that the Masters had a hand in that great production. The letters sent to Mr. Sinnett formed the ground for *Esoteric Buddhism,* as was intended, but as time went on it was seen that some more of the veil had to be lifted and certain misconceptions cleared up; hence the *Secret Doctrine* was written, and mostly by the Masters themselves, except that she did the arranging of it.

For some time it was too much the custom of those who had received at the hands of H. P. B. words and letters from her Masters to please themselves with the imagination that she was no more in touch with the original fount, and that, forsooth, these people could decide for themselves what was from her brain and what from the Masters. But it is now time to give out a certificate given when the *Secret Doctrine* was being written, a certificate signed by the Masters who have given out all that is new in our theosophical books. It was sent to one who had then a few doubts, and at the same time copies were given from the same source to others for use in the future, which is now. The first certificate runs thus:

> I wonder if this note of mine is worthy of occupying a select spot with the documents reproduced, and which of the peculiarities of the "Blavatskian" style of writing it will be found to most resemble? The present is simply to satisfy the Doctor that "the more proof given the less believed". Let him take my advice and not make these two documents public. It is for his own satisfaction the undersigned is happy to assure him that the *Secret Doctrine,* when ready, will be the triple production of [here are the names of one of the Masters and of H. P. B.] and————————most humble servant," [signed by the other.]

On the back of this was the following, signed by the Master who is mentioned in the above:

> If this can be of any use or help to————————, though I doubt it, I, the humble undersigned Faquir, certify that the *Secret Doctrine* is dictated to [name of H. P. B.], partly by myself and partly by my brother————————."

A year after this, certain doubts having arisen in the minds of individuals, another letter from one of the signers of the foregoing was sent and reads as follows. As the prophecy in it has come true, it is now the time to publish it for the benefit of those who know something of how to take and understand such letters. For the outside it will all be so much nonsense.

The certificate given last year saying that the *Secret Doctrine* would be when finished the triple production of [H. P. B.'s name], ————, and myself was and is correct, although some have doubted not only the facts given in it but also the authenticity of the message in which it was contained. Copy this and also keep the copy of the aforesaid certificate. You will find them both of use on the day when you shall, as will happen without your asking, receive from the hands of the very person to whom the certificate was given, the original for the purpose of allowing you to copy it; and then you can verify the correctness of this presently forwarded copy. And it may then be well to indicate to those wishing to know what portions in the *Secret Doctrine* have been copied by the pen of [H. P. B.'s name] into its pages, though without quotation marks, from my own manuscript and perhaps from————————, though the last is more difficult from the rarity of his known writing and greater ignorance of his style. All this and more will be found necessary as time goes on, but for which you are well qualified to wait.

ONE OF THE STAFF.

A WORD ON THE "SECRET DOCTRINE"*

AN OLD LETTER PUBLISHED.

THERE is so much discussion going on just now in the Theosophical movement as to the value of the *Secret Doctrine*, as to the amount of aid given to H. P. Blavatsky in the compilation of it, and as to her position as a Teacher in Occult matters, that it appears to us that the republication of an old letter—published in 1888—which bears on these questions, is peculiarly timely, and may be of service to many who did not have the opportunity of reading it on its first issue. The letter is, of course, of no authority for those members of the T. S. who do not share our sentiments of reverence for the Masters, but for those who do, the interest of it will be great. It was received in mid-ocean by Col. Olcott, P.T.S., and was originally published with his consent in a small pamphlet entitled "An Explanation important to all Theosophists", issued by H. P. B.

ANNIE BESANT,
WILLIAM Q. JUDGE.

Misunderstandings have grown up between Fellows both in London and Paris which imperil the interests of the movement. You will be told that the chief originator of most if not of all these disturbances is H. P. B. This is not so; though her presence in England has, of course, a share in them. But the largest share rests with others, whose serene unconsciousness of their own defects is very marked and much to be blamed. One of the most valuable effects of Upasika's mission is that it drives men to self-study and destroys in them blind servility for persons. Observe your own case, for example. But your revolt, good friend, against

* This article was first printed by Wm. Q. Judge in *The Path* for October, 1893.

her "infallibility"—as you once thought it—has gone too far, and you have been unjust to her. . . .

. . . Try to remove such misconceptions as you will find, by kind persuasion and an appeal to the feelings of loyalty to the cause of truth, if not to us. Make *all* these men feel that we have no favorites, nor affections for persons, but only for their good acts and humanity as a whole. But we employ agents—the best available. Of these, for the last thirty years, the chief has been the personality known as H. P. B. to the world (but otherwise to us). Imperfect and very "troublesome" no doubt she proves to some; nevertheless there is no likelihood of our finding a better one for years to come, and your Theosophists should be made to understand it. . . .

. . . Since 1885 I have not written nor caused to be written save through her agency direct or remote a letter or a line to anybody in Europe or America, nor communicated orally with or through any third party. Theosophists should learn it. You will understand later the significance of this declaration, so keep it in mind. . . . Her fidelity to our work being constant and her sufferings having come upon her through it, neither I nor either of my Brother Associates will desert or supplant her. As I once before remarked, *ingratitude* is not among our vices. . . . To help you in your present perplexity, H. P. B. has next to no concern with administrative details and should be kept clear of them so far as her strong nature can be controlled. But this *you must tell to all; with occult matters she has everything to do.* . . . We have *not* "abandoned her". She is *not* "given over to chelas". She is our *direct agent.* I warn you against permitting your suspicions and resentment against her "many follies" to bias your intuitive loyalty to her. In the adjustment of this European business you will have two things to consider,—the external and administrative, and the internal and psychical. Keep the former under your control and that of your most prudent associates jointly; *leave the latter to her.* You are left to devise the practical details.

I have also noted your thoughts about the *Secret Doctrine.* Be assured that what she has not annotated from scientific and other works we have given or suggested to her. Every mistake or erroneous notion corrected and explained by her from the works of other Theosophists *was corrected by me or under my instruction.* It is a more valuable work than its predecessor,—an epitome of occult truths that will make it a source of information and instruction for the earnest student for long years to come.

. . . (This letter) . . . is merely given you as a warning and a guide; to others as a warning only; for you may use it discreetly if needs be . . . Prepare, however, to have the authenticity of the present denied in certain quarters.

(*Signed*) K. H.

[Extract correctly copied—H. S. Olcott.]

MASTERS AND THEIR MESSAGE

SOME CHAPTERS FROM THEOSOPHICAL HISTORY.

CHELASHIP AND LAY-CHELAS.

TO offer oneself as a candidate for Chelaship is easy enough, to develop into an Adept the most difficult task any man could possibly undertake....In this matter it is most true that there is no royal road by which favourites may travel.....

Since the advent of the Theosophical Society....many members...pressed to be taken as candidates. And as it would be an interference with Karma to deny them the chance of at least beginning—since they were so importunate, they were given it. The results have been far from encouraging so far, and it is to show these unfortunates the cause of their failure as much as to warn others against rushing heedlessly upon a similar fate, that the writing of the present article has been ordered. The candidates in question, though plainly warned against it in advance, began wrong by selfishly looking to the future and losing sight of the past....As men of the selfish, sensual world, whether married or single, merchants, civilian or military employees, or members of the learned professions, they had been to a school most calculated to assimilate them to the animal nature, least so to develope their spiritual potentialities. Yet each and all had vanity enough to suppose that their case would be made an exception to the law of countless centuries' establishment as though, indeed, in their person had been born to the world a new *Avatar!*

.....Every other noble and unselfish feature of our programme was ignored—a man's duty to his neighbour, to his country, his duty to help, enlighten, encourage and elevate those weaker and less favoured than he; all were trampled out of sight in the insane rush for adeptship. The call for phenomena, phenomena, phenomena, resounded in every quarter.....At last, the word came from the higher authorities that a few of the most urgent candidates should be taken at their word. The result of the experiment would perhaps show better than any amount of preaching what Chelaship meant, and what are the consequences of selfishness and temerity. Each candidate was warned that he must wait for years in any event, before his fitness could be proven, and that he must pass through a series of tests that would bring out all there was in him, whether bad or good....A Lay Chela is but a man of the world who affirms his desire to become wise in spiritual things....In joining the Society and binding himself to help along its work, he has pledged himself to act in some degree in concert with those Mahatmas, at whose behest the Society was organized, and under whose conditional protection it remains. The joining is then, the introduction; all the rest depends entirely upon the member himself, and he need never expect the most distant approach to the "favor" of one of our Mahatmas, or any other Mahatmas in the world—should the latter consent to become known—that has not been fully earned by personal merit. The *Mahatmas are the*

servants, not the arbiters of the Law of Karma. LAY-CHELASHIP CONFERS NO PRIVILEGE UPON ANY ONE EXCEPT THAT OF WORKING FOR MERIT UNDER THE OBSERVATION OF A MASTER. And whether that Master be or be not seen by the Chela makes no difference whatever as to the result: his good thought, words and deeds will bear their fruit, his evil ones, theirs. To boast of Lay Chelaship or make a parade of it, is the surest way to reduce the relationship with the Guru to a mere empty name, for it would be *prima facie* evidence of vanity and unfitness for farther progress. And for years we have been teaching everywhere the maxim "First deserve, then desire" intimacy with the Mahatmas.

Now there is a terrible law operative in nature, one which cannot be altered, and whose operation clears up the apparent mystery of the selection of certain "Chelas" who have turned out sorry specimens of morality, these few years past. Does the reader recall the old proverb, "Let sleeping dogs lie?" There is a world of occult meaning in it. No man or woman knows his or her moral strength until it is *tried*. Thousands go through life very respectably, because they were never put to the pinch. This is a truism doubtless, but it is most pertinent to the present case. One who undertakes to try for Chelaship by that very act rouses and lashes to desperation every sleeping passion of his animal nature. For it is the commencement of a struggle for the mastery in which quarter is neither to be given nor taken. It is, once for all, "To be, or Not to be;" to conquer, means ADEPTSHIP; to fail, an ignoble Martyrdom; for to fall victim to lust, pride, avarice, vanity, selfishness, cowardice, or any other of the lower propensities, is indeed ignoble, if measured by the standard of true manhood....Vice puts on its most alluring face, and the tempting passions try to lure the inexperienced aspirant to the depths of psychic debasement....For the strife...is between the Chela's Will and his carnal nature, and Karma forbids that any...Guru should interfere until the result is known....It would have been well for some of our Lay-Chelas if they had thought twice before defying the tests....And so we might go on and on. All these were apparently sincere searchers for truth, and passed in the world for respectable persons.

....There have been partial successes too, and these are passing gradually through the first stages of their probation....If they persist, well for them, well for us all: the odds are fearfully against them, but still "there is no Impossibility to him who WILLS." The difficulties in Chelaship will never be less until human nature changes and a new sort is evolved.

—(H. P. BLAVATSKY) Supplement to *Theosophist,* July, 1883.

The "Knowers" are always *cautious* as to what they say, and when, and to whom. Their habitual reticence gradually lessens only towards the active, or regular Chelas, as they develope their higher selves and become fit to be instructed. No one could reasonably expect that they should be unreserved with those who are tied by no vow or promise, and are free not only to break connection at any moment with their teachers, but even to traduce and charge

them with every iniquity before the world. With such, their relationship becomes more and more confidential *only* as time proves the correspondent's sincerity and loyal good faith; it may grow into close confidence or into estrangement, according to deserts.... (By order.)

—TSONG-KA UN-GHIEN, *Theosophist,* January, 1883.

...All the lower four principles are, in fact, to him (a Mahatma) like a piece of wearing apparel which he puts on and off at will....When, therefore, people express a desire to "see a MAHATMA," they really do not seem to understand what it is they ask for. How can they, by their physical eyes, hope to see that which *transcends* that sight? Is it the body—a mere shell or mask—they crave or hunt after? And supposing they see the body of a MAHATMA, how can they know that behind that mask is concealed an exalted entity? By what standard are they to judge whether the *Maya* (appearance, form, illusion) before them reflects the image of a true MAHATMA or not? And who will say that the physical is not a *Maya?* Higher things can be perceived only by a sense pertaining to those higher things. And whoever therefore wants to see the real MAHATMA, must use his *intellectual* sight. He must so elevate his *Manas* that its perception will be clear and all mists created by *Maya* must be dispelled.....In short, the higher individuality of man...should work as a unity, and then only can it obtain "divine wisdom," for divine things can be sensed only by divine faculties. Thus the desire, which should prompt one to apply for *chelaship,* is to so far understand the operations of the Law of Cosmic Evolution as will enable him to work in harmonious accord with Nature, instead of going against its purposes through ignorance. —(H. P. BLAVATSKY) *Theosophist,* July, 1884.

There is no guarantee held out for any mystic that any experience, researches or knowledge that may come within his reach... is accurate, except in the mysteries of initiation....

The mystic must get at all truths through but one source, or path, viz.: through the divine world pertaining to his own lodge (or teacher), and through this path he might soar as high as he can, though how much knowledge he can get is an open question.

....The so-called Seer who swims, cuts capers, in the astral light...indulges both his astral and physical senses to excess.

...The surest way to draw down your higher nature into the miry abyss of your physical and astral world, and thus to animalize yourself, is to go into trance or to aspire for clairvoyance....

The inward senses are psychic senses, and their perceiving strange forms and mere appearances in the astral world is not useful or instructive. Forms and appearances in the astral light are legion, and take their shape not only from the seer's mind unknown to himself, but are also in many cases, reflections for other people's minds.....

By merely training the psychical powers true progress is not gained, but only the enjoyment of those powers; a sort of alcohol

on the astral plane, which results in unfavorable Karma. The true path to divine wisdom is in performing our duty unselfishly in the station in which we are placed, for thereby we convert lower nature into higher, following Dharma—our whole duty.

—MURDHNA JOTI (W. Q. JUDGE) *The Path,* April, 1886.

Our MASTERS are not "a jealous god;" they are simply holy mortals, nevertheless, however, higher than any in this world, morally, intellectually and spiritually. However holy and advanced in the science of the Mysteries—they are still men, members of a Brotherhood, who are the first in it to show themselves subservient to its time-honored laws and rules. And one of the first rules in it demands that those who start on their journey *Eastward,* as candidates to the notice and favors of those who are the custodians of those Mysteries, should proceed by the straight road, without stopping on every sideway and path, seeking to join other "Masters" and professors often of the Left-Hand Science, that they should have full confidence and show trust and patience, besides several other conditions to fulfill....Once that a theosophist would become a candidate for either *Chelaship* or favours, he must be aware of the mutual pledge, tacitly, if not formally offered and accepted between the two parties, and, *that such a pledge is sacred.* It is a bond of *seven* years of probation. If during that time, notwithstanding the many human shortcomings and mistakes of the candidate (save two which it is needless to specify in print) he remains throughout every temptation *true to the chosen Master,* or Masters, (in the case of *lay* candidates,) and as faithful to the Society founded at their wish and under their orders, then the theosophist will be initiated into———thenceforward allowed to communicate with his *guru* unreservedly, all his failings, save this one, as specified, may be overlooked: they belong to his future *Karma*.....

Thus, the chief and only indispensable condition required in the candidate or chela on probation, is simply unswerving fidelity to the chosen Master and his purposes. This is a condition *sine qua non;* not as I have said, on account of any jealous feeling, but simply because *the magnetic rapport between the two once broken, it becomes at each time doubly difficult to re-establish it again;* and that it is neither just nor fair, that the Masters should strain their powers for those whose future course and final desertion they very often can plainly foresee.....

For years every new member has been told that *he was promised nothing,* but had everything to expect only from his own personal merit....To such especially, I now address myself and ask: Have you fulfilled *your* obligations and pledges?...Have you *led the life* requisite, and the conditions required from one who becomes a candidate? Let him who feels in his heart and conscience that he has,—that he has never once failed seriously, never doubted his Master's wisdom, never sought *other* Master or Masters in his impatience to become an Occultist with powers; and that he has never betrayed his theosophical duties in thought or deed,—let him, I say, rise and *protest.* He can do so fearlessly; there is no penalty

attached to it, and he will not even receive a reproach.....I am afraid my invitation will remain unanswered. During the eleven years of the existence of the Theosophical Society I have known, out of the seventy-two regularly accepted chelas on probation and the hundreds of *lay* candidates—only *three* who have not hitherto failed, and *one only* who had a full success.

.....As soon as one steps on the Path leading to the *Ashrum* of the blessed Masters—the last and only custodians of primitive Wisdom and Truth—his Karma, instead of having to be distributed throughout his long life, falls upon him in a block and crushes him with its whole weight. He who believes in what he professes and in his Master, will stand it and come out of the trial victorious; he *who doubts,* the coward who fears to receive his just dues and tries to avoid justice being done—FAILS.....Unswerving devotion to Him who embodies the duty traced for me, and belief in the Wisdom—collectively, of that grand, mysterious, yet actual Brotherhood of holy men—is my only merit, and the cause of my success in Occult philosophy.

—H. P. BLAVATSKY, *The Path,* December, 1886.

There are many sorts of chelas. There are lay chelas and probationary ones; accepted chelas and those who are trying to fit themselves to be even lay chelas. Any person can constitute himself a lay chela, feeling sure that he may never in this life consciously hear from his guide. Then as to probationary chelas, there is an *invariable* rule that they go upon seven years' trial. These "trials" do not refer to fixed and stated tests, but to all the events of life and the bearing of the probationer in them.....We *become* chelas; we obtain that position in reality because our inner nature is to that extent opened that it can and will take knowledge: we receive the guerdon at the hands of the Law.

In a certain sense every sincere member of the Theosophical Society is in the way of becoming a chela, because the Masters do some of Their work with and for humanity through this Society, selected by Them as Their agent. And as *all* Their work and aspiration are to the end of helping the race, no one of Their chelas can hope to remain (or become) such, if any selfish desire for personal possessions of spiritual wealth constitutes the motive for trying to be a chela. Such a motive, in the case of one already a chela, acts instantly to throw him out of the ranks, whether he be aware of his loss or not, and in the case of one trying to become a chela it acts as *a bar*. Nor does a real chela spread the fact that he is such. For this Lodge is not like exoteric societies which depend upon favor or mere outward appearances. It is a real thing with living Spirit-men at its head, governed by laws that contain within themselves their own executioners, and that do not require a tribunal, nor accusations, nor verdicts, nor any notice whatever....

...A man is hardly ready to be a chela unless he is able to stand *alone* and uninfluenced by other men or events, for he must stand alone, and he might as well know this at the beginning as at the end.....

The question of the general fitness of applicants being disposed of, we come to the still more serious point of the relations of Guru and Chela, or Master and Disciple. We want to know what it really is to be a pupil of such a Teacher.

The relation of Guru and Chela is nothing if it is not a spiritual one. Whatever is merely outward, or formal, as the relation established by mere asking and acceptance, is not spiritual, but formal, and is that which arises between *teacher* and *pupil*. Yet even this latter is not in any way despicable, because the teacher stands to his pupil, in so far as the relation permits, in the same way as the Guru to his Chela. It is a difference of degree; but this difference of degree is what constitutes the distinction between the spiritual and the material....

So from earliest times, among all but the modern western people, the teacher was given great reverence by the pupil....It was...a great sin, a thing that did one actual harm in his moral being, to be disrespectful to his teacher even in thought. The reason for this lay then, and no less to-day does also lie, in the fact that a long chain of influence extends from the highest spiritual guide who may belong to any man, down through vast numbers of spiritual chiefs, ending at last even in the mere teacher of our youth. Or, to restate it in modern reversion of thought, a chain extends up from our teacher or preceptors to the highest spiritual chief in whose ray or descending line one may happen to be. And it makes no difference whatever, in this occult relation, that neither pupil nor final guide may be aware, or admit, that this is the case.....

This chain of influence is called the *Guruparampara chain*.

—Z. (W. Q. JUDGE), *The Path*, October, 1889.

The Coulomb conspiracy of 1884, with its aftermath, the Report of the Society for Psychical Research, marked the close of the first decade of the Theosophical Society. Henceforth the Society stood condemned, its creator H. P. Blavatsky a charlatan, its followers dupes or co-conspirators, its philosophy a myth, in the eyes of thousands of otherwise intelligent persons who form their opinions at second hand from the pronunciamentos of pseudo-scientific "authority."

In the Society itself many of those who had been loudest in their asseverations of belief faded into quiet desertion; others became open enemies; still others, believing they had nothing more to gain and much to lose by affiliation, dropped out of sight. Those prominent in the public eye, who were already so far committed that they could neither desert the cause nor ignore the clamor, contented themselves with energetic defense of whatever of phenomena or otherwise they had made themselves sponsors for. None made a bold, an unequivocal, an unqualified defense of H. P. B.

How far did any of the students really grasp the Objects of the Theosophical Society, understand the nature of the Masters, apply the spirit of Theosophy in this first testing out of the membership as a whole?

The First Object of the Society was to found a nucleus of Universal Brotherhood. All had been willing to accept truth at Madame Blavatsky's hands. Where were those who were eager to "defend it, even looking popular prejudice straight in the face?" Hundreds had clamored for entrance into the "Second Section." Where were those who were "ready to defend the life or honour of a brother Theosophist even at the risk of their own lives?"

The nature of the Masters and their view is indicated in their second letter to Mr. Sinnett, as given in the *Occult World*. This letter, written some years earlier, about 1880, in discussing their relation to H. P. B. and her services, speaks of her as "our visible agent" and "the best available at present," brands as "selfish" the motives which inspired a proposal for communications independent of H. P. B., a society apart from her, and remarks, "Ingratitude is not among our vices." Years later, in 1888, the same Master, writing to Colonel Olcott, in reply to complaints, criticisms, and accusations against H. P. B., repeats to him the same phrase, and reaffirms that H. P. B. is their "direct agent" and that "with occult matters she has everything to do."

The whole spirit of the philosophy and the direct application of the Third Fundamental Proposition of the *Secret Doctrine* shows the unbroken links of being from the lowest to the highest—the *guruparampara* chain. The life work and writing of H. P. B. and W. Q. J. show an unbroken loyalty to the spirit of the philosophy they taught, to the Masters they served, and, as well, to every student, however humble and however fallible. Their writings show numberless instances of prompt, bold and uncompromising defense of the students when assailed, of measureless charity, forgiveness, compassion, and renewed help to the Peters and Judases around them: for which very exhibitions of divine qualities they were criticised, as being exhibitions of their lack of judgment and discrimination! The "mistakes" of H. P. B., so frequently spoken of by some of her professed followers, were the "mistakes" that have been made by the Divine in all ages. From one standpoint, that of cold, calculating selfishness, the greatest, grandest "mistake" made by H. P. B. and W. Q. J. was in imparting Theosophy at all to a humanity given over to the two Molochs of superstition and materialism: a mistake which all those who truly love their fellow men will humbly try to emulate.

Thus it was not H. P. B. and the Masters who deserted the Theosophical Society, but the Society as a whole which deserted H. P. B. and in deserting her, deserted Masters, and in a few years became a "*dead* failure" in all those points which ranked foremost in the foundation.

It is significant that H. P. B. left India, never to return, and that faithful Damodar K. Mavalankar disappeared at about the same time—going to the Masters, as was believed by many. Thenceforth remained in India but the shell, the *Kamarupa* of the Theosophical Society.

The second decade of the Theosophical Movement started the new spiral cycle, paralleling the first upon a higher plane of possibility, whether of a greater success or a more profound failure. It was the cycle of the "Second Section," as the first was of the "Third Section." All those who had not irretrievably failed in the first cycle, and all those who might be now awakened, were the natural election which constituted the Esoteric Section of the T. S., publicly announced in the Fall of 1888, and organized early in 1889, with membership pledged upon their sacred word of honor to endeavour to make Theosophy a living power in their lives and to support before the world the Theosophical Movement and its Founders. The Esoteric Section was not subject to the Theosophical Society's organization, and had for its sole head H. P. B., who, as stated, from the very first placed W. Q. Judge in his true light before the membership as her "sole representative" in America.

Just as there were the ante-natal and formative stages of the Theosophical Society from 1874 to say 1883, so in the Esoteric Section from about 1883 to 1892. During the earlier part of this period were placed on record in public print various articles in regard to the esoteric side of the Theosophical Movement, and the conditions and qualifications requisite. It is from some of these articles that the extracts which accompany the present chapter are taken. The Theosophical student will be interested in noting the close accord in the extracts quoted from the writings of H. P. Blavatsky and W. Q. Judge. Other preparations were the founding of *The Path*, of *Lucifer*, and the publication therein of many articles designed to awaken the intuitions of those who were "seeking the friends who could show where the designs for the work had been hidden." Finally, and not less important, was H. P. B.'s Letter to the American Convention of 1888, sounding like a clear bugle-call the keynote of the work in hand.

It must be noted that many of those who had become prominent in the public eye in connection with theosophical phenomena and the Theosophical Society never became members of the Esoteric Section. Chief of these were Col. Olcott and Mr. A. P. Sinnett. It may also be as well to note here that two others a little later became bitter enemies of H. P. B. and publicly assailed her. These were Prof. Elliott Coues of Washington, D. C., former member of the American Board of Control, and Mabel Collins (Mrs. Cook) formerly co-editor of *Lucifer*, and *scribe* of *Light on the Path*.

At once, also, numerous bogus "esoteric" and "occult" societies sprang into existence in England and America, but chiefly in America, where the Section was strongest; and an influx of Oriental missionaries for one and another of the Eastern religious sects and schools of philosophy took place. At the same time originated various "new thought" and "metaphysical" schools and societies. All found a fertile soil in the field plowed first by the Theosophical Society and later by the Esoteric Section. The opening mind of the mystically inclined but ignorant of the occult turned naturally to those who offered the largest results for the least effort, duplicating in its own way the earlier cycle of spiritualistic seances and

"communications." Not a few Theosophists turned into these by-ways and *cul-de-sacs* for the curious, the greedy and the selfish aspirants for occult preferment. Others, members of the Esoteric Section, went their ways after a little and set up followings of their own. One who is familiar with the instructions, history and membership of the early days of the Section, sighs or smiles as the case may be, in encountering the "teachings" and claims of the leaders and exponents of many present day growths, for he knows that the "teachings" are husks from theosophical and esoteric writings and the "teachers" but one time students in the Esoteric Section who became, like Aruna's grandson, "conceited, vain of their learning, and proud, dear." The four Letters of H. P. B. to the several American Conventions of 1888, 1889, 1890 and 1891, are in themselves among the most wonderful examples of genuine *practical Occultism* on record both for what they give out and for what they hide within the words of what is revealed. Pondered *now*, after the lapse of twenty-five years, their successive layers of prophecy and prevision are as clearly marked and defined as the strata of the successive geologic periods where time and flood and erosion have made visible that which before was hidden, though present. The faults, fissures and anti-clines, the slow deposits of successive lives, the buried treasures of forgotten days, in the life of the race, the individuals, the Society and its members—*She knew them all* and placed on record the past, the then present, and the future, some part of which is now history and therefore testimony and verification of what She was and what She taught. Here, as in others of her writings, may be found by the real student of Life, genuine phenomena of the highest order, which whosoever will may study to his profit, and whose verification no man can gainsay who reads theosophical history.

For some—for many—the blotted pages of what might and should have been fair copy after a great example, may seem to spell the failure once more of the periodic effort of the Great Lodge of Masters. The mistakes and failures, the treasons and desertions, in the Society and among so many of the most promising aspirants, may seem to prove that the theosophical Movement of the Nineteenth century has perished and been but a vain sacrifice like so many of its predecessors. *It is not so.* The words of the *Voice of the Silence* are universal in their scope and apply as well to the greatest as to the least: "Remember, thou that fightest for man's liberation, each failure is success, and each sincere attempt wins its reward in time. The holy germs that sprout and grow *unseen* in the disciple's soul, their stalks wax strong at each new trial, they bend like reeds but never break, nor can they e'er be lost. But when the hour has struck they blossom forth." And the foot-note adds, "a reference to human passions and sins which are slaughtered during the trials of the novitiate, and serve as well-fertilized soil in which 'holy germs' or seeds of transcendental virtues may germinate."

Efforts for *good* are cumulative, no less than efforts for evil, and the Law of Acceleration must apply as well to the efforts of

the Masters from above as to the struggles of the humblest true disciples below. So, though She writes in the first of the Letters mentioned, that that *Brotherhood* which is "the most holy and important mission of *Theosophy*"—not the theosophical *Society*, mark well—is still to be accomplished, and "for the realization of which Humanity is vainly waiting for the last 18 centuries," these are words of encouragement and of admonition, not of failure or despair. One may turn to the last chapter of the *Key to Theosophy*, written at almost the same time, and read similar brave and hopeful cautions, culminating in the final sentence of the book: "Tell me, I say, if I go too far in asserting that earth will be a heaven in the twenty-first century in comparison with what it is now." And one may repeat here Her last words to her students: KEEP THE LINK UNBROKEN; DO NOT LET MY LAST INCARNATION BE A FAILURE, and interpret them in the shining light of the words of Mr. Judge, I WILL SAVE EVERY SOUL IN THE E. S. If each new member of the Great Lodge is a "Saviour of the world," and a "new soldier in the army of those who work for the liberation or salvation of mankind," as the *Voice of the Silence* affirms, then the mission of the two Messengers was not without its fruition before the close of the Cycle of Adeptship in the century just ended, as was more than once hinted by H. P. B.

Because the *nucleus* of that Universal Brotherhood which it is the most holy and important mission of Theosophy to establish, could begin its accretions in no other way. And though even "one only" of all the hundreds "achieved a full success," the potency of numberless others would lie in that one. And we have no reason to suppose that there was no more than one, for even as early as 1886 H. P. B. speaks of three others "who have not hitherto failed."

We, who look from below upward, may, in prolonged gloom, think that the sun has failed, but it is not so. We see only the errors and mistakes, the failures on the part of those who "wandered from the discipline," and who failed to "follow in the footsteps of the predecessors." We do not see those who "crossed to the other shore" of the stream, and forgetting that we can hardly discern Them when they show Themselves publicly, forget also that it is only the *public* effort of the Lodge which ceases with the close of the century. Their work is continuous and in the intervals when They are not working with men in the mass, They work with individuals who have merited Their help, and these are seldom or never in the public eye. But these true Chelas can always be discerned by those who have in the least developed the "inner sight" through study and application of the written record that the Messengers leave. For the works and words of men are visible and audible, and those who are following the "lines laid down" of a surety have not broken the point of contact with the Masters. Discrimination, which is the other name for the true "inner vision," will always be exercised in regard to persons and associations by observation of the principles followed and the work done. Many are the claims in the past as well as in the present of "communication with Masters." Such a claim in itself on the part of any one is no better than

a similar claim on the part of any other; no better than the claim of the Pope to be the vicegerent of God on earth. As a matter of fact, no one who is really in communication with Masters would make such a claim in order to obtain place or power for himself. When such a claim is made it establishes the fact of delusion or worse; it affixes a dogma and establishes Authority, the very things that the theosophical Movement was intended to destroy. When a person takes the word of another for such a claim as being guided by Masters, he surrenders his judgment to that other, and in so doing he does not gain the "inner sight," he merely loses whatever of discrimination he may have had. All those one time candidates and aspirants for chelaship who now make claims of communication with Masters, have in fact long since belittled and repudiated the Messengers, and the Masters have said that "Nature's laws have set apart woe for those who spit back in the face of their teacher, for those who try to belittle her work and make her out to be part good and part fraud; those who started on the path through her must not try to belittle her work and her aim....Loyalty is required....Those who cannot understand her had best not try to explain her; those who do not find themselves strong enough for the task she outlined from the very first had best not attempt it." Stern words of warning these, from the mouth of those who more than once repeated, "ingratitude is not among our vices."

If, then, the true Theosophical Movement, and the true Chelas of the School of the Masters are not to be found among those who have lost the point of contact with the Masters, while yet loudly proclaiming themselves Initiates and Outer and Inner Heads of this, that, and the other theosophical society and esoteric section, where may they be discerned? We think the question is answered in many ways and in many places, but one quotation may be given from H. P. B.'s article, The Cycle Moveth, which can be found in full in *Lucifer* for March, 1890:

> Thousands of men and women who belong to no church, sect, or society, who are neither Theosophists nor Spiritualists, are yet virtually members of that Silent Brotherhood the units of which often do not know each other, belonging as they do to nations wide apart, yet each of whom carries on his brow the mark of the mysterious Karmic seal—the seal that makes of him or her a member of the Brotherhood of the Elect of Thought,...devoting their lives to the worship of loftier and purer ideals than any intellectual speculation can give them.

The *merit* so often spoken of in the warnings and admonitions regarding chelaship would naturally consist of such a growth of intuition as would enable the individual to understand the nature, basis, genius and spirit of the Theosophical Movement, as well as of the Message of Theosophy, and of Those who brought the Message and delivered it. To this must be added a sincere attempt to follow the lines laid down by the Messenger, H. P. B. These can-

not be separated. They are integral; parts of one whole. If the Message is accepted and the Messenger in any way belittled, the point of contact between the Message and the Masters is lost—not by Masters' but by Nature's laws. This unfortunately was done by many persons. This unfortunately has been done by more than one society calling itself "theosophical." By the positions taken by these persons and these societies the "bridge" between them and the Masters was destroyed.

And again, it is clear that the same lack of discrimination in regard to the Messenger, and its opposite, self-confidence, led many students and aspirants for chelaship to disregard or take lightly the solemn warnings, advice and instructions so often laid before them by H. P. B., in regard to the obstacles and dangers that must inevitably bar and beset the candidates. The Instructions given the E. S. by H. P. B., and the Aids given by W. Q. J., repeat over and over the necessity for charity, for tolerance, for brotherly communion and harmony, for solidarity, for self-inspection and self-correction; for study of the philosophy, for constant application of the principles imparted and lessons given, in daily thought and in daily life. It was over and over pointed out that neither the Society nor the Esoteric Section were intended as a "hall of occultism;" that the *whole nature* of the students must be changed, and that this could only come about through self-induced and self-devised efforts on the strict lines laid down; that the observances and practices must be mental and moral, not physical or psychical. The dangers of mediumship, psychism and Black Magic were shown and shown to be the results of selfish seeking, and the only too real powers and forces that lie in wait on the dark side of human nature. An example of public record is the article, Occultism Versus the Occult Arts, in *Lucifer* for May, 1888, from which we quote:

> Let those who will dabble in magic, whether they understand its nature or not, but who find the rules imposed upon students too hard, and who, therefore, lay Atma Vidya or Occultism aside—go without it. Let them become magicians by all means, even though they do become *Voodoos* and *Dugpas* for the next ten incarnations.

Sincere students would do well to consider most gravely the article mentioned, as well as the cognate articles, Practical Occultism, in *Lucifer* for April, and Lodges of Magic in *Lucifer* for October of the same year. All three articles have been reprinted in former numbers of "THEOSOPHY."

We have now to consider the steps and stages of the conspiracy against William Q. Judge, corresponding in the cycle of the Esoteric Section to the Coulomb conspiracy in the cycle of the Society.

ABOUT KILLING ANIMALS*

A correspondent asks: "Will you kindly explain why, if you think it wrong to kill a water bug, that you should consider it right to slay larger animals for food?"

I do not remember having said it was *wrong* to kill a water bug; hence there is no conclusion to be made from that to the question of feeding on animals, so far as I am concerned.

The questions of right and wrong are somewhat mixed on this subject. If one says it is morally wrong to kill a water bug, then it follows that it is wrong to live at all, inasmuch as in the air we breathe and the water imbibed there are many millions of animals in structure more complicated than bugs. Though these are called *infusoria* and *animalculae*, yet they are living, moving beings as much as are bugs. We draw them in and at once they are destroyed, slain to the last one. Shall we therefore stop living? The whole of life is a battle, a destruction and a compromise as long as we are on this material plane. As human beings we have to keep on living, while in our destructive path millions of beings are hourly put to death. Even by living and earning a living each one of us is preventing some one else from doing the same, who, if we were dead, might step into our shoes. But if we abandoned the fight—were we, indeed, able to so do—then the ends of evolution could not be attained. Hence we have to stay and endure what Karma falls from the necessary deaths we occasion.

So the true position seems to me to be this, that in certain environments, at certain stages of evolution, we have to do an amount of injury to others that we cannot avoid. So while we thus live we must eat, some of flesh and others of the vegetable. Neither class is wholly right or wrong. It becomes a wrong when we deliberately without actual need destroy the lives of animals or insects. So the man who was born in a family and generation of meat-eaters and eats the meat of slaughtered animals does less wrong than the woman who, though a vegetarian, wears the feathers of slaughtered birds in her hats, since it was not necessary to her life that such decoration should be indulged in. So the epicure who tickles his palate with many dishes of meats not necessary for sustentation is in the same case as the woman who wears bird's feathers. Again as to shoes, saddles, bridles, pocketbooks, and what not, of leather. These are all procured from the skins of slain animals. Shall they be abolished? Are the users of them in the wrong? Any one can answer. Or did we live near the north pole we would be compelled to live on bears' and wolves' meat and fat. Man, like all material beings, lives at the expense of some others. Even our death is brought about by the defeat of one party of microbes who are devoured by the others, who then themselves turn round and devour each other.

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* This article was first printed by Wm. Q. Judge in *The Path* for March, 1892.

But the real man is a spirit-mind, not destructible nor destroying; and the kingdom of heaven is not of meat nor of drink: it cometh not from eating nor refraining—it cometh of itself.

ED.

REFLECTIONS*

WHEN I am annoyed by an ungovernable animal, I am reminded that the brutes would not oppose man if man understood and entered into his true relations with all things. The brutes are unconsciously aware of the general human opposition, which they see focalized in each human being. When I am in harmony with all things, men *cannot* and brutes *will not* oppose me. In underrating instinct, the brute is more true than is the man, to the unwritten Law.

The "idle word" condemned by Jesus is inactivity of Being. It is the cessation of the homogeneous resonance, the Logos or Word. The Word in its highest activity is pure spirit; in stagnation it is hell. To each man it is given in trust for all men; if he misinterprets it he is tortured. If he sequestrates it, he is condemned to eternal death that it may be free; for it is eternally free. Through misuse, he may learn its use. If he denies it, he is lost; for by it alone he lives.

It is better for a man to sin deliberately against the Law than to chafe under the mandates of conscience. The first is a renegade who chooses another King; the second is coward and slave who rebels but dares not disobey. The energy of direct sin may, by reaction, compel return, but the lethargy of fear bears no fruit.

If you wish to receive, *give*. If you wish to ascend, *descend*. If you wish to live, *die*. If you wish to understand these words, read them by the lamp of the spirit, and reject that of the understanding.

Apparent evil is a necessary result of manifestation or duality. The good alone is *in Time* inactive. Evil is the balance of good: the Equilibrating power reigns above and is alone eternal.

When the silent Eternal gives birth to the activity of Spirit in Space the worlds are evolved, and, seeking equilibrium, return again to the eternal silence. So with the soul of man.

More saving grace may be found in the society of thieves than in that of fine persons who never reverberate to a true thought. In the first there is rebound; the latter is the negation of life.

Expiation is the kernel of sin. "Evil" containing its own punishment continually defeats itself, and sows the seed of "good" in its own regeneration.

He who would see Perfection must become It. How? By beginning the attempt. Its first step is the full realization of imperfection in himself.

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* This article was first printed by Wm. Q. Judge in *The Path* for February, 1889.

POINTS OF AGREEMENT IN ALL RELIGIONS*[1]

MR. CHAIRMAN, LADIES AND GENTLEMEN: Let me read you a few verses from some of the ancient Scriptures of the world, from the old Indian books held sacred by the Brahmans of Hindustan.

"What room for doubt and what room for sorrow is there in him who knows that all spiritual beings are the same in kind and only differ from each other in degree?"

"The sun does not shine there, nor the moon and the stars, nor these lightnings, and much less this fire. When He shines, everything shines after Him; by His light all this is lighted.

Lead me from the unreal to the real!

Lead me from darkness to light!

Lead me from death to immortality!

Seeking for refuge, I go to that God who is the light of His own thoughts; He who first creates Brahman and delivers the Vedas to him; who is without parts, without actions, tranquil, without fault, the highest bridge to immortality, like a fire that has consumed its fuel."—*Mundaka Upanishad.*

Such are some of the verses, out of many thousands, which are enshrined in the ancient Hindu Vedas beloved by those we have called "heathen;" those are the sentiments of the people we have called idolaters only.

As the representative of the Theosophical movement I am glad to be here, and to be assigned to speak on what are the points of agreement in all religions. I am glad because Theosophy is to be found in all religions and all sciences. We, as members of the Theosophical Society, endorse to the fullest extent those remarks of your chairman in opening, when he said, in effect, that a theology which stayed in one spot without advancing was not a true theology, but that we had advanced to where theology should include a study of man. Such a study must embrace his various religions, both dead and living. And pushing that study into those regions we must conclude that man is greatly his own revealer, has revealed religion

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*This article was first printed by Wm. Q. Judge in *The Path* for July, 1894.

[1] An address delivered April 17th, 1894, before the Parliament of Religions at San Francisco, Calif., by William Q. Judge.

The Midwinter Fair at San Francisco had annexed to it a Religious Parliament modeled after the first great one of 1893 at Chicago. Dr. J. D. Buck and William Q. Judge, the latter as General Secretary American Section, were officially invited to address the Parliament at one of its sessions as representatives of the Theosophical movement. Time was so short that all speakers were limited to thirty minutes each; for that reason the address is not as full as it would be had more time been granted. But the occasion once more showed the strength of the T. S. movement.

to himself, and therefore that all religions must include and contain truth; that no one religion is entitled to a patent or exclusive claim upon truth or revelation, or is the only one that God has given to man, or the only road along which man can walk to salvation. If this be not true, then your Religious Parliament is no Parliament, but only a body of men admiring themselves and their religion. But the very existence of this Parliament proclaims the truth of what I have said and shows the need which the Theosophical Society has for nineteen years been asserting, of a dutiful, careful, and brotherly inquiry into all the religions of the world, for the purpose of discovering what the central truths are upon which each and every religion rests, and what the original fountain from which they have come. This careful and tolerant inquiry is what we are here for today; for that the Theosophical Society stands and has stood; for toleration, for unity, for the final and irrevocable death of all dogmatism.

But if you say that religion must have been revealed, then surely God did not wait for several millions of years before giving it to those poor beings called men. He did not, surely, wait until He found one poor Semitic tribe to whom He might give it late in the life of the race? Hence He must have given it in the very beginning, and therefore all present religions must arise from one fount.

What are the great religions of the world and from whence have they come? They are Christianity, Brahmanism, Buddhism, Confucianism, Judaism, Zoroastrianism, and Mohammedanism. The first named is the youngest, with all its warring sects, with Mormonism as an offshoot and with Roman Catholicism boldly claiming sole precedence and truth.

Brahmanism is the old and hoary religion of India, a grown-up, fully-developed system long before either Buddhism or Christianity was born. It extends back to the night of time, and throws the history of religion far, far beyond any place where modern investigators were once willing to place even the beginning of religious thought. Almost the ancient of ancients, it stands in far-off India, holding its holy Vedas in its hands, calmly waiting until the newer West shall find time out of the pursuit of material wealth to examine the treasures it contains.

Buddhism, the religion of Ceylon, of parts of China, of Burmah and Japan and Tibet, comes after its parent Brahmanism. It is historically older than Christianity and contains the same ethics as the latter, the same laws and the same examples, similar saints and identical fables and tales relating to Lord Buddha, the Saviour of Men. It embraces today, after some twenty-five hundred years of life, more people than any other religion, for two-thirds of the human family profess it.

Zoroastrianism also fades into the darkness of the past. It too teaches ethics such as we know. Much of its ritual and philosophy is not understood, but the law of brotherly love is not absent from it; it teaches justice and truth, charity and faith in God, together with immortality. In these it agrees with all, but it differs from Christianity in not admitting a vicarious salvation, which it says is not possible.

Christianity of today is modern Judaism, but the Christianity of Jesus is something different. He taught forgiveness, Moses taught retaliation, and that is the law today in Christian State and Church. "An eye for an eye, and a tooth for a tooth" is still the recognized rule, but Jesus taught the opposite. He fully agreed with Buddha, who, preaching 500 years before the birth of the Jewish reformer, said we must love one another and forgive our enemies. So modern Christianity is not the religion of Jesus, but Buddhism and the religion of Jesus accord with one another in calling for charity, complete tolerance, perfect non-resistance, absolute self-abnegation.

If we compare Christianity, Buddhism, and Hinduism together on the points of ritual, dogmas, and doctrines, we find not only agreement but a marvellous similarity as well, which looks like an imitation on the part of the younger Christianity. Did the more modern copy the ancient? It would seem probable. And some of the early Christian Fathers were in the habit of saying, as we find in their writings, that Christianity brought nothing new into the world, that it existed from all time.

If we turn to ritual, so fully exemplified in the Roman Catholic Church, we find the same practices and even similar clothing and altar arrangements in Buddhism, while many of the prescribed rules for the altar and approaching or leaving it are mentioned very plainly in far more ancient directions governing the Brahman when acting as priest. This similarity was so wonderful in the truthful account given by the Catholic priest Abbe Huc that the alarmed Church first explained that the devil, knowing that Christianity was coming, went ahead and invented the whole thing for the Buddhists by a species of *ante facto* copying, so as to confound innocent Catholics therewith; and then they burned poor Abbe Huc's book. As to stations of the cross, now well known to us, or the rosary, confession, convents, and the like, all these are in the older religion. The rosary was long and anciently used in Japan, where they had over one hundred and seventy-two sorts. And an examination of the mummies of old Egypt reveals rosaries placed with them in the grave, many varieties being used. Some of these I have seen. Could we call up the shades of Babylon's priests, we should doubtless find the same rituals there.

Turning to doctrines, that of salvation by faith is well known in Christianity. It was the cause of a stormy controversy in the

time of St. James. But very strangely, perhaps, for many Christians, the doctrine is a very old Brahmanical one. They call it "The Bridge Doctrine," as it is the great Bridge. But with them it does not mean a faith in some particular emanation of God, but God is its aim, God is the means and the way, and God the end of the faith; by complete faith in God, without an intermediary, God will save you. They also have a doctrine of salvation by faith in those great sons of God, Krishna, Rama, and others; complete faith in either of those is for them a way to heaven, a bridge for the crossing over all sins. Even those who were killed by Krishna, in the great war detailed in the *Ramayana,* went straight to heaven because they looked at him, as the thief on the cross looking at Jesus went to Paradise. In Buddhism is the same doctrine of faith. The twelve great sects of Buddhism in Japan have one called the Sect of the Pure Land. This teaches that Amitabha vowed that any one who calls three times on his name would be born into his pure Land of Bliss. He held that some men may be strong enough to prevail against the enemy, but that most men are not, and need some help from another. This help is found in the power of the vow of Amita Buddha, who will help all those who call on his name. The doctrine is a modified form of vicarious atonement, but it does not exclude the salvation by works which the Christian St. James gives out.

Heaven and Hell are also common to Christianity, Buddhism, and Brahmanism. The Brahman calls it Swarga; the Buddhist, Devachan; and we, Heaven. Its opposite is Naraka and Avitchi. But names apart, the descriptions are the same. Indeed, the hells of the Buddhists are very terrible, long in duration and awful in effect. The difference is that the heaven and hell of the Christian are eternal, while the others are not. The others come to an end when the forces which cause them are exhausted. In teaching of more than one heaven there is the same likeness, for St. Paul spoke of more than a single heaven to one of which he was rapt away, and the Buddhist tells of many, each being a grade above or below some other. Brahman and Buddhist agree in saying that when heaven or hell is ended for the soul, it descends again to rebirth. And that was taught by the Jews. They held that the soul was originally pure, but sinned and had to wander through rebirth until purified and fit to return to its source.

In priesthood and priestcraft there is a perfect agreement among all religions, save that the Brahman instead of being ordained a priest is so by birth. Buddha's priesthood began with those who were his friends and disciples. After his death they met in council, and subsequently many councils were held, all being attended by priests. Similar questions arose among them as with the Christians, and identical splits occurred, so that now there are Northern and Southern Buddhism and the twelve sects of Japan. During the life of Buddha the old query of admitting women arose

and caused much discussion. The power of the Brahman and Buddhist priests is considerable, and they demand as great privileges and rights as the Christian ones.

Hence we are bound to conclude that dogmatically and theologically these religions all agree. Christianity stands out, however, as peculiarly intolerant—and in using the word "intolerant" I but quote from some priestly utterances regarding the World's Fair Parliament—for it claims to be the only true religion that God has seen fit to reveal to man.

The great doctrine of a Saviour who is the son of God—God himself—is not an original one with Christianity. It is the same as the extremely ancient one of the Hindus called the doctrine of the Avatar. An Avatar is one who comes down to earth to save man. He is God incarnate. Such was Krishna, and such even the Hindus admit was Buddha, for he is one of the great ten Avatars. The similarity between Krishna or Cristna and Christ has been very often remarked. He came 5,000 years ago to save and benefit man, and his birth was in India, his teaching being Brahmanical. He, like Jesus, was hated by the ruler, Kansa, who desired to destroy him in advance, and who destroyed many sons of families in order to accomplish his end, but failed. Krishna warred with the powers of darkness in his battles with Ravana, whom he finally killed. The belief about him was that he was the incarnation of God. This is in accord with the ancient doctrine that periodically the Great Being assumes the form of man for the preservation of the just, the establishment of virtue and order, and the punishment of the wicked. Millions of men and women read every day of Krishna in the *Ramayana* of Tulsi Das. His praises are sung each day and reiterated at their festivals. Certainly it seems rather narrow and bigoted to assume that but one tribe and one people are favored by the appearance among them of an incarnation in greater measure of God.

Jesus taught a secret doctrine to his disciples. He said to them that he taught the common people in stories of a simple sort, but that the disciples could learn of the mysteries. And in the early age of Christianity that secret teaching was known. In Buddhism is the same thing, for Buddha began with one vehicle or doctrine, proceeded after to two, and then to a third. He also taught a secret doctrine that doubtless agreed with the Brahmans who had taught him at his father's court. He gave up the world, and later gave up eternal peace in Nirvana, so that he might save men. In this the story agrees with that of Jesus. And Buddha also resisted Mara, or the Devil, in the wilderness. Jesus teaches that we must be as perfect as the Father, and that the kingdom of heaven is within each. To be perfect as the Father we must be equal with him, and hence here we have the ancient doctrine taught of old by the Brahmins that each man is God and a part of God. This supports the unity of humanity as a spiritual whole, one of the greatest doc-

trines of the time prior to Christianity, and now also believed in Brahmanism.

That the universe is spiritual in essence, that man is a spirit and immortal, and that man may rise to perfection, are universal doctrines. Even particular doctrines are common to all the religions. Reincarnation is not alone in Hinduism or Buddhism. It was believed by the Jews, and not only believed by Jesus but he also taught it. For he said that John the Baptist was the reincarnation of Elias "who was for to come". Being a Jew he must have had the doctrines of the Jews, and this was one of them. And in Revelations we find the writer says: "Him that overcometh I will make a pillar in the house of my God, and he shall go out no more."

The words "no more" infer a prior time of going out.

The perfectibility of man destroys the doctrine of original sin, and it was taught by Jesus, as I said. Reincarnation is a necessity for the evolution of this perfection, and through it at last are produced those Saviors of the race of whom Jesus was one. He did not deny similar privileges to others, but said to his disciples that they could do even greater works than he did. So we find these great Sages and Saviors in all religions. There are Moses and Abraham and Solomon, all Sages. And we are bound to accept the Jewish idea that Moses and the rest were the reincarnations of former persons. Moses was in their opinion Abel the son of Adam; and their Messiah was to be a reincarnation of Adam himself who had already come the second time in the person of David. We take the Messiah and trace him up to David, but refuse, improperly, to accept the remainder of their theory.

Descending to every-day-life doctrines, we find that of Karma or that we must account and receive for every act. This is the great explainer of human life. It was taught by Jesus and Matthew and St. Paul. The latter explicitly said:

"Brethren, be not deceived; God is not mocked; for whatsoever a man soweth, that also shall he reap."

This is Karma of the Brahman and Buddhist, which teaches that each life is the outcome of a former life or lives, and that every man in his rebirths will have to account for every thought and receive measure for the measure given by him before.

In ethics all these religions are the same, and no new ethic is given by any. Jesus was the same as his predecessor Buddha, and both taught the law of love and forgiveness. A consideration of the religions of the past and today from a Theosophical standpoint will support and confirm ethics. We therefore cannot introduce a new code, but we strive by looking into all religions to find a firm basis, not due to fear, favor, or injustice, for the ethics common to all. This is what Theosophy is for and what it will do. It is the reformer of religion, the unifier of diverse systems, the restorer of justice to our theory of the universe. It is our past, our present, and our future; it is our life, our death, and our immortality.

THE FUNCTION OF ATTENTION IN PERSONAL DEVELOPMENT*

TRUE study of any branch of knowledge consists in giving the matter of that branch such repetitions of *attentive* consideration that it at length becomes an integral part of the domain of the consciousness, and can at any time, under any correlated stimulus, be made use of by automatic mental action.

True Study of an Art consists, primarily, in the *attentive* repetitions of the action of the physiological organs, involved in the productions of that Art, until that action becomes automatic, and is as well and so naturally performed as any original reflex physiological function.

In these definitions the word qualifying the necessary processes is the adjective *attentive,* denoting the presence of *attention* in the operation. Without this word the definitions would not merely be imperfect, they would be essentially incorrect and misleading.

Only in the quality of being *attentive* can the reiterated consideration and the reiterated action, respectively, result in the *possession,* on the one hand, of a new realm of knowledge, or, on the other hand, of a new area of power.

What is the *nature and manner of expression* of this supreme quality Attention?

An appreciative intellectual grasp of the answer to this question and a realisation of the function of its subject in the processes of human personal evolution, should be recognised as fundamental elements in the knowledge and understanding of the true educationist, be he teacher or not.

The word Attention is used largely, but loosely, in educational employments, yet we have no other word with which, habitually, to express that *attitude of the consciousness* which, in any study or acquisition of power, is absolutely and continuously demanded, in order to ensure intrinsic results. The term *concentration* is more literally correct in this relation, but concentration has, with most persons, too limited and too special an application to render it available for ordinary use instead of Attention.

Yet the Attention we are discussing, the attention of all knowledge-acquiring processes, may perhaps be better understood and realized if it is regarded as *Concentrated Attention.*

Attention is that condition or attitude of consciousness in which its rays are *steadily and unintermittently centred* upon the thing being done or the subject of study. This may be presented to the consciousness by one or more of the special senses, or it may already be a content of the mind; the special element in the attitude being *the intentness with which the consciousness operates.* This intentness of gaze must proceed to such a degree that all other sensible or mental objects, except *the one,* become excluded from its range.

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In the effort to do this—to *maintain* concentrated attention, the Will of the individual is brought into play, and its function in the process may be compared to that played by a burning-glass held between the sun and the surface of an object. If it is intended that the sun's rays shall produce, through the burning-glass, a definite and observable effect, the glass must be held in such a relation to the object that the rays of light converge upon *one spot*. This spot, or focus, then receives the whole force of the rays that pass through the glass; it alone, of all the surrounding surface, is brought out into relief and operated upon. In like manner the Will, in sustaining attention, focuses the rays of the consciousness, with all their inherent dynamic forces, upon one circumscribed area, physiological, mental, or moral, as the case may be, wherein lies the work to be done.

Thus we see that Attention is intentness of Mental Vision, concentrated and maintained by action of the Will. It is not a separate function or property of the mind, like perception, imagination, reason, &c., as some psychologists might lead us to suppose, but *a mode of action,*—the true mode of the Will's action. In other words it is the *definite, efficient expression of the Volition or Will-force* of the individual.

The functions perception, conception, imagination, &c., are *instruments* of the Ego for operating upon the phenomenal world and upon mental appropriations of that world; when one or more of these thus operates with all its force, undiverted from its employment by any surrounding object, then Attention is exhibited.

Will is the manifestation or action of the *real human Ego;* Attention designates the mode in which that manifestation is functionally exhibited, and by which alone permanent results are produced.

In relation to the psychological realm in which Attention is a feature, we may formulate the following scheme. This scheme may serve to make the general bearings of the subject clearer and to more definitely indicate the part played by Attention in all psychological phenomena.

The *source* of mental movement
arises in Emotion=the desire to know.
The *direction* of the movement
lies with Reason=how and what to know.
The *machinery* of the movement
is provided by The mental activities (Perception, etc.)=the means by which the knowledge is gained.
The *maintaining force* of the movement resides in the Will (the Energy of the Ego.)=the mode by which continuity of operation is ensured.

The efficient relation of the two last groups of factors to each other, and their joint relation to the object under study, are expressed by our term Attention. The Will holds the mental activities employed *rigidly and presistently* to their work.

The Ego, through Volition, can only establish relations with objects external to itself *through the mental activities,* Perception, Conception, Judgment, Imagination, &c., and to effect this, the latter must be maintained in operation in a direct line between the Ego, represented by Volition, and the object to be studied; just as the gun of the sportsman must be held with exact precision longitudinally between his eye and the object he desires to hit. If the gun be allowed to deviate in the least degree from the exact line of vision, the sportman misses his object, so, also, if Perception, or Conception, or Judgment, or Imagination, whichever of these activities or faculties is in use, is permitted to lose its *direct* bearing upon the work in hand absolute failure of purpose ensues. In this illustration the steady maintenance of the gun in precise position is a parallel to the psychological action of Attention.

When we grasp the full bearing of the truths here pointed out, we cannot fail to perceive the significant relation which the mental attitude of Attention holds to *all* educational processes and employments, nor can we assign it too prominent a position in laying down true and efficient methods of culture. Let Volition, the Mental Activities, the Light of Reason, the Physiological System of nerves and muscles, and vast mines of possible knowledge, all be provided; what intrinsic and permanent result can be accomplished amongst them if the manner in which they are used does not include Attention?

Modern Education fails, as evident to all thoughtful observers of human life, very largely because of its neglect to maintain this essential factor of personal evolution in its due place. The desultoriness, aimlessness and mental commonplaceness of the general adult life around us, spring from this omission.

Modern Education, in its multitude of subjects, in its haste in passing from one subject to another, and in its lack of precise aim, exhibits *desultoriness* in employment of time and faculty.

Desultoriness is the antithesis of Systematic Attention.

Modern Education rules over an area from which nothing new arises as the fruit of *its* fostering care, it brings no new thing into being from out its world of chaos.

This results from its desultoriness of method and action.

The Human Will is, however, a natural *creator* when it operates through *Concentrated Attention,* but education fails in its true mission as a stimulus and guide to individual creative force, because of this unreasonable neglect of a fundamental principle.

Every area of acquired skill is a new creation; it has a real, patent existence and is an object of possession and use in the world of human life, which did not exist previous to its evolution by the personal Will operating through the mental activities upon a physiological chaos.

To prevent possible confusion of thought in tracing out the subject, it may be remarked here that there is a mental attitude to which the term, Attention is commonly applied. This may be termed Passive Attention.

Passive Attention rules the consciousness when one listens to an eloquent speech or interesting lecture.

In such instances the Will is in abeyance, the consciousness being probably held entranced by forces which the Occultist might term *Mantramic.*

Passive attention also rules when the mind follows an absorbing train of thought. But this form is not that demanded for personal growth; educationally it is of slight value and without necessary relation to our subject.

Attention plays its necessary part in each one of the realms or planes of life to which the human individual belongs:—

1. On the physical plane;—in the physiological realm of the special senses and the nervous and muscular systems. Conscious action under its rule in this realm results in *skill,* the basis not only of all art and artistic performance, but of every nicely adapted movement of the human limbs and frame for practical purpose or for the display of agility and gracefulness.

2. On the mental plane;—in the psychological realm of concepts, comparisons, judgments, deductions, speculations and ideals. On this plane intellectual energy under the control of Attention, creates logical systematic and consecutive forms of thought, true panoramic fields of vision out of detached intellectual details, and new emotional forms of power and beauty.

3. On the moral plane;—in the spiritual realm of supreme truths, vital principles, gropings after the Infinite, the laws of human relationships, and the application of all these to the entire conduct of the personal life. In this supreme area the moral sentiments and spiritual aspirations after perfection of life, concentrate their attention upon *definite details* of personal thought and behaviour, the production of grace of spirit, reliability of disposition, agreement of conduct with principle, altruism in all its effective forms, and the development of a personal influence ever tending towards the evolution of a vitalizing social harmony.

In the evolution of personal life, when the object of its action is an area or detail of any one of these realms, Attention may be termed *specific,* and when the control of the adopted *purpose of*

existence as a whole is maintained through its means, establishing an efficient and well-ordered unity amongst the many divisions and details of that purpose, then we may designate Attention as *supreme*.

"Genius" has been defined as "an infinite capacity for *taking pains*." The expression "taking pains" is merely a synonym for "close attention to *minute details*." "Close attention to details" takes each brick of which the "mansion for all lovely forms,"—the structure of personal knowledge, capacity and ability, is to be built, and carefully places it in *its due position, cementing it there at once*. The structure so put together is substantial, capacious, beautiful, and efficient.

This structure, the result of infinite pains long continued, is that which the world wonders at and worships and calls Genius. Nearly all men, if first guided and supported along the toilsome track and afterwards urged along it by pressure of their own Wills, might develop some form of power and skill which would elevate them considerably towards that height from which Genius looks down, and thus render the ordinary world much less commonplace, monotonous and unskilful than it is at present. To sum up:—

Concentrated Attention is the expression of the Will, and Will is the central, animating force proceeding from the Ego. Will, operating under the condition of Attention upon the chaos of its attendant world, and co-ordinating the energies, forces and movements of that world, converts it into a realm of form, power, and purpose, centreing around the Ego.

This constitutes Personal Evolution resulting at length in a perfected Individuality, the *creation of its own Will*.

I.

THE FIVE GREAT BESTOWMENTS OF CHARITY*

ONCE upon a time, Buddha was residing in the garden Anatapindada at Jetavana in Sravasti, with a great number of Bikshus. He thus addressed them:—There are five kinds of charity, of which now I will tell you. The first is abstaining from the taking of life. Bikshus, this is a great charity. But let us see, Bikshus, by what reason it is called a great charity. If there was no destroyer of life, all sentient beings then would be favored with the enjoyment of fearless living; and when their mind was free from all fear, such evil as enmity, hatred, and injury would cease to make its appearance. Then all peace on earth and in heaven! This is the reason why abstinence from the taking of life is a great charity. So also of the other four great bestowments of charity, which consists of abstaining from theft, adultery, falsehood, and intoxication.

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ASTRAL INTOXICATION*

THERE is such a thing as being intoxicated in the course of an unwise pursuit of what we erroneously imagine is spirituality. In the Christian Bible it is very wisely directed to "prove all" and to hold only to that which is good; this advice is just as important to the student of occultism who thinks that he has separated himself from those "inferior" people engaged either in following a dogma or in tipping tables for messages from deceased relatives—or enemies—as it is to spiritists who believe in the "summerland" and "returning spirits."

The placid surface of the sea of spirit is the only mirror in which can be caught undisturbed the reflections of spiritual things. When a student starts upon the path and begins to see spots of light flash out now and then, or balls of golden fire roll past him, it does not mean that he is beginning to see the real Self—pure spirit. A moment of deepest peace or wonderful revealings given to the student, is *not* the awful moment when one is about to see his spiritual guide, much less his own soul. Nor are psychical splashes of blue flame, nor visions of things that afterwards come to pass, nor sights of small sections of the astral light with its wonderful photographs of past or future, nor the sudden ringing of distant fairy-like bells, any proof that you are cultivating spirituality. These things, and still more curious things, will occur when you have passed a little distance on the way, but they are only the mere outposts of a new land which is itself wholly material, and only one remove from the plane of gross physical consciousness.

The liability to be carried off and intoxicated by these phenomena is to be guarded against. We should watch, note and discriminate in all these cases; place them down for future reference, to be related to some law, or for comparison with other circumstances of a like sort. The power that Nature has of deluding us is endless, and if we stop at these matters she will let us go no further. It is not that any person or power in nature has declared that if we do so and so we must stop, but when one is carried off by what Böehme calls "God's wonders," the result is an intoxication that produces confusion of the intellect. Were one, for instance, to regard every picture seen in the astral light as a spiritual experience, he might truly after a while brook no contradiction upon the subject, but that would be merely because he was drunk with this kind of wine. While he proceeded with his indulgence and neglected his true progress, which is always dependent upon his purity of motive and conquest of his known or ascertainable defects, nature went on accumu-

* This article was first printed by Wm. Q. Judge in *The Path* for October, 1887.

lating the store of illusory appearances with which he satiated himself.

It is certain that any student who devotes himself to these astral happenings will see them increase. But were our whole life devoted to and rewarded by an enormous succession of phenomena, it is also equally certain that the casting off of the body would be the end of all that sort of experience, without our having added really anything to our stock of true knowledge.

The astral plane, which is the same as that of our psychic senses, is as full of strange sights and sounds as an untrodden South American forest, and has to be well understood before the student can stay there long without danger. While we can overcome the dangers of a forest by the use of human inventions, whose entire object is the physical destruction of the noxious things encountered there, we have no such aids when treading the astral labyrinth. We may be physically brave and say that no fear can enter into us, but no untrained or merely curious seeker is able to say just what effect will result to his outer senses from the attack or influence encountered by the psychical senses.

And the person who revolves selfishly around himself as a center is in greater danger of delusion than any one else, for he has not the assistance that comes from being united in thought with all other sincere seekers. One may stand in a dark house where none of the objects can be distinguished and quite plainly see all that is illuminated outside; in the same way we can see from out of the blackness of our own house—our hearts—the objects now and then illuminated outside by the astral light; but we gain nothing. We must first dispel the *inner* darkness before trying to see into the darkness without; we must *know ourselves* before knowing things extraneous to ourselves.

This is not the road that seems easiest to students. Most of them find it far pleasanter and as they think faster, work, to look on all these outside allurements, and to cultivate all psychic senses, to the exclusion of real spiritual work.

The true road is plain and easy to find, it is so easy that very many would-be students miss it because they cannot believe it to be so simple.

"The way lies through the heart";
Ask there and wander not;
Knock loud, nor hesitate
Because at first the sounds
Reverberating, seem to mock thee.
Nor, when the door swings wide,
Revealing shadows black as night,
Must thou recoil.
Within, the Master's messengers
Have waited patiently:
That Master is Thyself!

HYPNOTISM*

AND ITS RELATIONS TO OTHER MODES OF FASCINATION.

WE are asked by "H. C." and other Fellows, to answer the several queries hereafter propounded. We do so, but with a reservation: our replies must be made from the standpoint of Occultism alone, no consideration being given to such hypotheses of modern (another name for 'materialistic') Science, as may clash with esoteric teachings.

Q. *What is Hypnotism: how does it differ from Animal Magnetism (or Mesmerism)?*

ANS. Hypnotism is the new scientific name for the old ignorant 'superstition' variously called 'fascination' and 'enchantment.' It is an antiquated *lie* transformed into a modern *truth*. The fact is there, but the scientific explanation of it is still wanting. By some it is believed that *Hypnotism* is the result of an irritation artificially produced on the periphery of the nerves; that this irritation reacting upon, passes into the cells of the brain-substance, causing by exhaustion a condition which is but another mode of sleep (*hypnosis*, or *hupnos*); by others that it is simply a self-induced stupor, produced chiefly by imagination, &c., &c. It differs from animal magnetism where the hypnotic condition is produced by the Braid method, which is a purely mechanical one, *i. e.*, the fixing of the eyes on some bright spot, a metal or a crystal. It becomes 'animal magnetism' (or mesmerism), when it is achieved by 'mesmeric' passes on the patient, and for these reasons. When the first method is used, no electro-psychic, or even electro-physical currents are at work, but simply the mechanical, molecular vibrations of the metal or crystal gazed at by the subject. It is the *eye*—the most occult organ of all, on the superficies of our body—which, by serving as a medium between that bit of metal or crystal and the brain, *attunes* the molecular vibrations of the nervous centres of the latter into *unison* (*i. e.*, equality in the number of their respective oscillations) with the vibrations of the bright object held. And, it is this unison which produces the hypnotic state. But in the second case, the right name for hypnotism would certainly be 'animal magnetism' or that so much derided term 'mesmerism'. For, in the hypnotization by preliminary passes, it is the human will—whether conscious or otherwise—of the operator himself, that acts upon the nervous system of the patient. And it is again through the vibrations—only *atomic*, not *molecular*—produced by that act of energy called WILL in the ether of space (therefore, on quite a different plane) that the *super-hypnotic* state (*i. e.*, 'suggestion,' &c.) is induced. For those which we call 'will-vibrations' and their aura, are absolutely distinct

* This article was first printed by H. P. Blavatsky in *Lucifer* for December, 1890.

from the vibrations produced by the simply mechanical molecular motion, the two acting on two separate degrees of the cosmo-terrestrial planes. Here, of course, a clear realization of that which is meant by *will* in Occult Sciences, is necessary.

Q. *In both (hypnotism and animal magnetism) there is an act of will in the operator, a transit of something from him to his patient, an effect upon the patient. What is the 'something' transmitted in both cases?*

ANS. That which is transmitted has no name in European languages, and if we simply describe it as *will,* it loses all its meaning. The old and very much tabooed words, 'enchantment,' 'fascination,' 'glamour' and 'spell,' and especially the verb 'to bewitch,' expressed far more suggestively the real action that took place during the process of such a *transmission,* than the modern and meaningless terms, 'psychologize' and 'biologize.' Occultism calls the force transmitted, the 'auric *fluid*,' to distinguish it from the 'auric *light*;' the 'fluid' being a correlation of *atoms* on a higher plane, and a descent to this lower one, in the shape of impalpable and invisible plastic Substances, generated and directed by the potential Will; the 'auric *light*,' or that which Reichenbach calls *Od*, a light that surrounds every animate and inanimate object in nature, is, on the other hand, but the astral reflection emanating from objects; its particular colour and colours, the combinations and varieties of the latter, denoting the state of the *gunas*, or qualities and characteristics of each special object and subject—the human being's aura being the strongest of all.

Q. *What is the rationale of 'Vampirism'?*

ANS. If by this word is meant the involuntary transmission of a portion of one's vitality, or life-essence, by a kind of occult *osmosis* from one person to another—the latter being endowed, or *afflicted* rather, with such *vampirizing* faculty, then, the act can become comprehensible only when we study well the nature and essence of the semi-substantial 'auric fluid' spoken of just now. Like every other occult form in Nature, this *end*—and *exosmosic* process may be made beneficent or maleficent, either unconsciously or at will. When a healthy operator mesmerizes a patient with a determined desire to relieve and cure him, the exhaustion felt by the former is proportionate to the relief given: a process of *endosmose* has taken place, the healer having parted with a portion of his vital aura to benefit the sick man. Vampirism, on the other hand, is a blind and mechanical process, generally produced without the knowledge of either the *absorber*, or the vampirized party. It is conscious or unconscious *black* magic, as the case may be. For in the case of trained adepts and sorcerers, the process is produced consciously and with the guidance of the Will. In both cases the agent of transmission is a magnetic and attractive faculty, terrestrial and physiological in its results, yet generated and produced on the four-dimensional plane—the realm of atoms.

Q. *Under what circumstances is hypnotism 'black magic'?*

ANS. Under those just discussed, but to cover the subject fully, even by giving a few instances, demands more space than we can spare for these answers. Sufficient to say that whenever the motive which actuates the operator is selfish, or detrimental to any living being or beings, all such acts are classed by us as black magic. The healthy vital fluid imparted by the physician who mesmerizes his patient, can and does cure; but too much of it will kill.

[This statement receives its explanation in our answer to Question 6, when showing that the vibratory experiment shatters a tumbler to pieces.]

Q. *Is there any difference between hypnosis produced by mechanical means, such as revolving mirrors, and that produced by the direct gaze of the operator (fascination)?*

ANS. This difference is, we believe, already pointed out in the answer to Question 1. The gaze of the operator is more potent, hence more dangerous, than the simple mechanical passes of the Hypnotizer, who, in nine cases out of ten, does not know how, and therefore *cannot* will. The students of Esoteric Science must be aware by the very laws of the occult correspondences that the former action is performed on the first plane of matter (the lowest), while the latter, which necessitates a well-concentrated will, has to be enacted, if the operator is a profane novice, on the *fourth*, and if he is anything of an occultist on the *fifth* plane.

Q. *Why should a bit of crystal or a bright button, throw one person into the hypnotic state and affect in no way another person? An Answer to this would, we think, solve more than one perplexity.*

ANS. Science has offered several varied hypotheses upon the subject, but has not, so far, accepted any one of these as definite. This is because all such speculations revolve in the vicious circle of materio-physical phenomena with their blind forces and mechanical theories. The 'auric fluid' is *not* recognised by the men of Science, and therefore, they reject it. But have they not believed for years in the efficacy of *metallotherapeuty*, the influence of these metals being due to the action of their electric *fluids* or currents on the nervous system? And this, simply because an analogy was found to exist between the activity of this system and electricity. The theory failed, because it clashed with the most careful observation and experiments. First of all, it was contradicted by a fundamental fact exhibited in the said metallotherapeuty, whose characteristic peculiarity showed (*a*) that by no means every metal acted on every nervous disease, one patient being sensitive to some one metal, while all others produced no effect upon him; and (*b*) that the patients affected by certain metals were few and exceptional. This showed that 'electric fluids' operating on and curing diseases existed only in the imagination of the theorists. Had they had any actual existence, then *all* metals would affect in a greater or lesser degree, *all* patients, and every metal, taken separately, would affect

every case of nervous disease, the conditions for generating such fluids being, in the given cases, precisely the same. Thus Dr. Charcot having vindicated Dr. Burke, the *once* discredited discoverer of metallotherapeuty, Shiff and others discredited all those who believed in electric fluids, and these seem now to be given up in favour of 'molecular motion,' which now reigns supreme in physiology—*for the time being*, of course. But now arises a question: "Are the real nature, behaviour and conditions of 'motion' known any better than the nature, behaviour and conditions of the 'fluids'?" It is to be doubted. Anyhow Occultism is audacious enough to maintain that electric or magnetic fluids (the two being really identical) *are due in their essence and origin to that same molecular motion*, now transformed into *atomic* energy,* to which every other phenomenon in nature is also due. Indeed, when the needle of a galvano—or electrometer fails to show any oscillations denoting the presence of electric or magnetic fluids, this does not prove in the least that there are none such to record; but simply that having passed on to another and higher plane of action, the electrometer can no longer be affected by the energy displayed on a plane with which it is entirely disconnected.

The above had to be explained, in order to show that the nature of the Force transmitted from one man or object to another man or object, whether in hypnotism, electricity, metallotherapeuty or 'fascination,' is the same in essence, varying only in degree, and modified according to the sub-plane of matter it is acting on; of which sub-planes, as every Occultist knows, there are seven on our terrestrial plane as there are on every other.

Q. *Is Science entirely wrong in its definition of the hypnotic phenomena?*

ANS. It has no definition, so far. Now if there is one thing upon which Occultism agrees (to a certain degree) with the latest discoveries of physical Science, it is that all the bodies endowed with the property of inducing and calling forth metallotherapeutic and other analogous phenomena, have, their great variety notwithstanding, one feature in common. They are all the fountain heads and the generators of rapid molecular oscillations, which, whether through transmitting agents or direct contact, communicate themselves to the nervous system, changing thereby the rhythm of nervous vibrations—on the sole condition, however, of being what is called, in *unison*. Now 'unison' does not always imply the sameness of nature, or of essence, but simply the sameness of degree, a similarity with regard to gravity and acuteness, and equal potentialities for intensity of sound or motion: a bell may be in unison with a violin, and a flute with an animal or a human organ. Moreover, the rate of the number of vibrations—especially in an organic animal cell or organ, changes in accordance with the state of health, and general condition. Hence the cerebral nervous centres of a

* In Occultism the word *atom* has a special significance, different from the one given to it by Science.

hypnotic subject, while in perfect *unison,* in potential degree and essential original activity, with the object he gazes at, may yet, owing to some organic disturbance, be at the given moment at logger-heads with it, in respect to the number of their respective vibrations. In such case no hypnotic condition ensues; or no unison at all may exist between his nervous cells and the cells of the crystal or metal he is made to gaze at, in which case that particular object can never have any effect upon him. This amounts to saying that to ensure success in a hypnotic experiment, two conditions are requisite; (*a*) as every organic or 'inorganic' body in nature is distinguished by its fixed molecular oscillations, it is necessary to find out which are those bodies which *will* act in unison with one or another human nervous system; and (*b*) to remember that the molecular oscillations of the former can influence the nervous action of the latter, only when the rhythms of their respective vibrations coincide, *i. e.,* when the number of their oscillations is made identical; which, in the cases of hypnotism induced by mechanical means, is achieved through the medium of the eye.

Therefore, though the difference between hypnosis produced by mechanical means, and that induced by the direct gaze of the operator, *plus* his will, depends on the plane on which the same phenomenon is produced, still the 'fascinating' or subduing agent is created by the same force at work. In the physical world and its material planes, it is called MOTION; in the worlds of mentality and metaphysics it is known as WILL—the many-faced magician throughout all nature.

As the rate of vibrations (molecular motion) in metals, woods, crystals, etc., alters under the effect of heat, cold, etc., so do the cerebral molecules change their rate, in the same way: *i. e.,* their rate is raised or lowered. And this is what really takes place in the phenomenon of hypnotism. In the case of gazing, it is the eye—the chief agent of the Will of the active operator, but a slave and traitor when this Will is dormant—that, unconsciously to the patient or *subject,* attunes the oscillations of his cerebral nervous centres to the rate of the vibrations of the object gazed at by catching the rhythm of the latter and passing it on to the brain. But in the case of direct passes, it is the Will of the operator radiating through his eye that produces the required unison between his will and the will of the person operated upon. For, out of two objects attuned in unison—as two chords, for instance—one will always be weaker than the other, and thus have mastery over the other and even the potentiality of destroying its weaker 'co-respondent.' So true is this, that we can call upon physical Science to corroborate this fact. Take the 'sensitive flame' as a case in hand. Science tells us that if a note be struck in unison with the ratio of the vibrations of the heat molecules, the flames will respond immediately to the sound (or note struck), that it will dance and sing in rhythm with the sounds. But Occult Science adds, that the flame *may also be extinguished* if the sound is intensified (*Vide* 'Isis Unveiled,'

Vol. II., *pp.* 606 and 607). Another proof. Take a wine-glass or tumbler of very fine and clear glass; produce, by striking it gently with a silver spoon, a well-determined note; after which reproduce the same note by rubbing its rim with a damp finger, and, if you are successful, the glass will immediately crack and be shattered. Indifferent to every other sound, the glass will not resist the great intensity of its own fundamental note, for that particular vibration will cause such a commotion in its particles, that the whole fabric will fall in pieces.

Q. *What becomes of diseases cured by hypnotism; are they really cured or are they postponed, or do they appear in another form? Are diseases Karma; and, if so, is it right to attempt to cure them?*

ANS. Hypnotic suggestion may cure for ever, and it may not. All depends on the degree of magnetic relations between the operator and the patient. *If* Karmic, they will be only postponed, and return in some other form, not necessarily of disease, but as a punitive evil of another sort. It is always "right" to try and alleviate suffering whenever we can, and to do our best for it. Because a man suffers justly imprisonment, and catches cold in his damp cell, is it a reason why the prison-doctor should not try to cure him of it?

Q. *Is it necessary that the hypnotic 'suggestions' of the operator should be spoken? Is it not enough for him to think them, and may not even* HE *be ignorant or unconscious of the bent he is impressing on his subject?*

ANS. Certainly not, if the *rapport* between the two is once for all firmly established. Thought is more powerful than speech in cases of a real subjugation of the will of the patient to that of his operator. But, on the other hand, unless the 'suggestion' made is for the good only of the subject, and entirely free from any selfish motive, a suggestion *by thought* is an act of *black magic* still more pregnant with evil consequences than a *spoken* suggestion. It is always wrong and unlawful to deprive a man of his free-will, *unless for his own or Society's good*; and even the former has to be done with great discrimination. Occultism regards all such promiscuous attempts as black magic and sorcery, whether conscious or otherwise.

Q. *Do the motive and character of the operator affect the result, immediate or remote?*

ANS. In so far as the hypnotizing process becomes under his operation either white or black magic, as the last answer shows.

Q. *Is it wise to hypnotize a patient not only out of a disease, but out of a habit, such as drinking or lying?*

ANS. It is an act of charity and kindness, and this is next to wisdom. For, although the dropping of his vicious habits will add nothing to his good Karma (which it would, had his efforts to reform been personal, of his own free will, and necessitating a great mental and physical struggle), still a successful 'suggestion' prevents him from generating more bad Karma, and adding constantly to the previous record of his transgressions.

Q. *What is it that a faith-healer, when successful, practises upon himself; what tricks is he playing with his principles and with his Karma?*

ANS. Imagination is a potent help in every event of our lives. Imagination acts on Faith, and both are the draughtsmen who prepare the sketches for *Will* to engrave, more or less deeply, on the rocks of obstacles and opposition with which the path of life is strewn. Says Paracelsus: "*Faith* must confirm the imagination, for faith establishes the *will*. . . . Determined will is the beginning of all magical operations. . . . It is because men do not perfectly imagine and believe the result, that the arts (of magic) are uncertain, while they might be perfectly certain." This is all the secret. Half, if not two-thirds of our ailings and diseases are the fruit of our imagination and fears. Destroy the latter and give another bent to the former, and nature will do the rest. There is nothing sinful or injurious in the methods *per se*. They turn to harm only when belief in his power becomes too arrogant and marked in the faith-healer, and when he thinks he can *will* away such diseases as need, if they are not to be fatal, the immediate help of expert surgeons and physicians. H. P. B.

NOTICE TO ENQUIRERS

WITHIN the mind and heart of every thoughtful individual there exists some vital question unanswered. Some subject is uppermost, and asserts itself obtrusively with greater persistency because he is obliged to deal with it without a visible prospect of a solution of the problem. As the center in a circle so is every individual with regard to his environment. At times it seems impossible for him to pass beyond the circle, owing to one unanswered question. In obeying the command to do good we learn that by the interchange of different thoughts these questions are often solved, sometimes by an unintentional word or phrase, which opens up a new view and starts one thinking in another direction, or in other ways. This interchange of question and answer is not only valuable to the questioner, but also for the questioned, and brings both into a closer union of mutual interest. In consequence of this view, we express a wish that all who desire will ask their questions, to which an answer will be given. Perhaps not just such an answer as they look for, but it will be a sincere one from the standpoint of the questioned. The answers will be from one who seeks "the small old path"—a student like other mortals, and will be given as such, and not as autocratic or infallible. It is not intended to limit in any way, and all will be responded to, be they Jew, Gentile, Theosophist, Spiritualist, Pagan or Christian. Where permissible, a certain portion will be published in THEOSOPHY. The remainder will be answered by letter direct. All communications should be addressed, with return postage, to ZADOK, care THEOSOPHY, 504 Metropolitan Building, Los Angeles, Cal.

A HINDU CHELA'S DIARY*

(Continued from February)

YESTERDAY I went with Kunâla to look at the vast and curious temples left here by our forefathers. Some are in ruins, and others only showing the waste of time. What a difference between my appreciation of these buildings now, with Kunâla to point out meanings I never saw, and that which I had when I saw them upon my first pilgrimage, made so many years ago with my father."* * * * * * * * * * * *

A large portion of the Ms. here, although written in the same characters as the rest, has evidently been altered in some way by the writer, so as to furnish clues meant for himself. It might be deciphered by a little effort, but I must respect his desire to keep those parts of it which are thus changed, inviolate. It seems that some matters are here jotted down relating to secret things, or at least, to things that he desired should not be understood at a glance. So I will write out what small portion of it as might be easily told without breaking any confidences.

It is apparent that he had often been before to the holy city of Benares, and had merely seen it as a place of pilgrimage for the religious. Then, in his sight, those famous temples were only temples. But now he found, under the instruction of Kunâla, that every really ancient building in the whole collection had been constructed with the view to putting into imperishable stone, the symbols of a very ancient religion. Kunâla, he says, told him, that although the temples were made when no supposition of the ordinary people of those eras leaned toward the idea that nations could ever arise who would be ignorant of the truths then universally known, or that darkness would envelop the intellect of men, there were many Adepts then well known to the rulers and to the people. They were not yet driven by inexorable fate to places remote from civilization, but lived in the temples, and while not holding temporal power, they exercised a moral sway which was far greater than any sovereignty of earth.[1] And they knew that the time would come when the heavy influence of the dark age would make men to have long forgotten even that such beings had existed, or that any doctrines other than the doctrine based on the material rights of *mine* and *thine,* had ever been held. If the teachings were left simply to either paper or papyrus or parchment, they would be easily lost, because of that decay which is natural to vegetable or animal membrane. But stone lasts, in an easy climate, for ages. So these Adepts, some of them here and there being really themselves Maha Rajahs,[2] caused the temples to be built in forms, and

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* This article was first printed by Wm. Q. Judge in *The Path* for July, 1886.

[1] In the ancient Aztec civilization in Mexico, the Sacerdotal order was very numerous. At the head of the whole establishment were two high priests, elected from the order, solely for their qualifications, as shown by their previous conduct in a subordinate station. They were equal in dignity and inferior only to the sovereign, who rarely acted without their advice in weighty matters of private concern. (Sahagun *Hist. de Nueva Espana, lib. 2; lib. 3 cap. 9—Torq. Mon. Ind. lib. 8 cap. 20; lib. 9, cap. 3, 56;* cited by Prescott in *vol. 1, Conq. Mex. p. 66*).—[Ed. *Path.*]

[2] King or Ruler.

with such symbolic ornaments, that future races might decipher doctrines from them. In this, great wisdom, he says, is apparent, for to have carved them with sentences in the prevailing language would have defeated the object, since languages also change, and as great a muddle would have resulted as in the case of the Egyptian hieroglyphics, unless a key stone had also been prepared; but that itself might be lost, or in its own turn be unintelligible. The ideas underneath symbols do not alter, no matter what might be the language, and symbols are clear immortally, because they are founded in nature itself. In respect to this part of the matter, he writes down that Kunâla informed him that the language used then was not Sanscrit, but a far older one now altogether unknown in the world.

From a detached sentence in the Ms., it is shadowed out that Kunâla referred to a curious building put up many years ago in another part of India and now visible, by which he illustrated the difference between an intelligent construction and unintelligent one. This building was the product of the brain of a Chandala,[1] who had been enriched through a curious freak. The Rajah had been told upon some event occurring, by his astrologers, that he must give an immense sum of money to the first person he saw next day, they intending to present themselves at an early hour. Next day, at an unusually early season, the Rajah arose, looked out of the window, and beheld this Chandala. Calling his astrologers and council together and the poor sweeper into his presence, he presented him with lacs upon lacs of rupees, and with the money the Chandala built a granite building having immense monolithic chains hanging down from its four corners. Its only symbology was, the change of the chains of fate; from poor low caste to high rich low caste. Without the story the building tells us nothing.

But the symbols of the temple, not only those carved on them, but also their conjuncture, need no story nor knowledge of any historical events. Such is the substance of what he writes down as told him by Kunâla. He says also that this symbology extends not only to doctrines and cosmology, but also to laws of the human constitution, spiritual and material. The explanation of this portion, is contained in the altered and cryptic parts of the Ms. He then goes on:

* * * "Yesterday, just after sunset, while Kunâla and X were talking, Kunâla suddenly seemed to go into an unusual condition, and about ten minutes afterwards a large quantity of malwa flowers fell upon us from the ceiling.

"I must now go to ———— and do that piece of business which he ordered done. My duty is clear enough, but how am I to know if I shall perform it properly. * * * When I was there and after I had finished my work and was preparing to return here, a wandering fakir met me and asked if he could find from me the proper road to Karli. I directed him, and he then

[1] A low caste man, *eg.* a sweeper. Such a building can now be seen at Bijapur, India.—[ED. *Path.*]

put to me some questions that looked as if he knew what had been my business; he also had a very significant look upon his face, and several of his questions were apparently directed to getting me to tell him a few things Kunâla had told me just before leaving Benares with an injunction of secrecy. The questions did not on the face show that, but were in the nature of inquiries regarding such matters, that if I had not been careful, I would have violated the injunction. He then left me saying: 'you do not know me but we may see each other.' * * * I got back last night and saw only X, to whom I related the incident with the fakir, and he said that, 'it was none other than Kunâla himself using that fakir's body who had said those things, and if you were to see that fakir again he would not remember you and would not be able to repeat his questions, as he was for the time being taken possession of for the purpose, by Kunâla, who often performs such things.' I then asked him if in that case Kunâla had really entered the fakir's body, as I have a strange reluctance toward asking Kunâla such questions, and X replied that if I meant to ask if he had really and in fact entered the fakir's person, the answer was no, but that if I meant to ask if Kunâla had overcome that fakir's senses, substituting his own, the answer was, yes; leaving me to make my own conclusions. * * * I was fortunate enough yesterday to be shown the process pursued in either entering an empty body, or in using one which has its own occupant. I found that in both cases it was the same, and the information was also conveyed that a Bhut[1] goes through just the same road in taking command of the body or senses of those unfortunate women of my country who sometimes are possessed by them. And the Bhut also sometimes gets into possession of a part only of the obsessed person's body, such as an arm or a hand, and this they do by influencing that part of the brain that has relation with that arm or hand; in the same way with the tongue and other organs of speech. With any person but Kunâla I would not have allowed my own body to be made use of for the experiment. But I felt perfectly safe, that he would not only let me in again, but also that he would not permit any stranger, man or gandharba,[2] to come in after him. We went to————————and he * * The feeling was that I had suddenly stepped out into freedom. He was beside me and at first I thought he had but begun. But he directed me to look, and there on the mat I saw my body, apparently unconscious. As I looked * * * the body of myself, opened its eyes and arose. It was then superior to me, for Kunâla's informing power moved and directed it. It seemed to even speak to me. Around it, attracted to it by those magnetic influences, wavered and moved astral shapes, that vainly tried to whisper in the ear or to enter by the same road. In vain! They seemed to be pressed away by the air or surroundings of Kunâla. Turning to look at him, and expecting

[1] An obsessing astral shell. The Hindus consider them to be the reliquæ of deceased persons.—[Ed. *Path.*]

[2] Nature spirit or elemental.—[Ed. *Path.*]

to see him in a state of samadhi, he was smiling as if nothing, or at the very most, but a part, of his power had been taken away * * * another instant and I was again myself, the mat felt cool to my touch, the bhuts were gone, and Kunâla bade me rise.

He has told me to go to the mountains of————*——where ————————and————————usually live, and that even if I were not to see any body the first time, the magnetized air in which they live would do me much good. They do not generally stop in one place, but always shift from one place to another. They, however, all meet together on certain days of the year in a certain place near Bhadrinath, in the northern part of India. He reminded me that as India's sons are becoming more and more wicked, those adepts have gradually been retiring more and more toward the north, to the Himálaya mountains. * * * Of what a great consequence is it for me to be always with Kunâla. And now X tells me this same thing that I have always felt. All along I have felt and do still feel strongly that I have been once his most obedient and humble disciple in a former existence. All my hopes and future plans are therefore centred in him. My journey therefore to up country has done me one good, that of strengthening my belief, which is the chief foundation on which the grand structure is to be built. * * * As I was walking past the end of Ramalinga's compound holding a small lamp of European make, and while there was no wind, the light three several times fell low. I could not account for it. Both Kunâla and X were far away. But in another moment, the light suddenly went out altogether, and as I stopped, the voice of revered Kunâla, who I supposed was many miles away, spoke to me, and I found him standing there. For one hour we talked; and he gave me good advice, although I had not asked it—thus it is always that when I go fearlessly forward and ask for nothing I get help at an actual critical moment—he then blessed me and went away. Nor could I dare to look in what direction. In that conversation, I spoke of the light going down and wanted an explanation, but he said I had nothing to do with it. I then said I wanted to know, as I could explain it in two ways, viz: 1st, that he did it himself, or 2d, that some one else did it for him. He replied, that even if it were done by somebody else, *no Yogee will do a thing unless he sees the desire in another Yogee's mind.*[1] The significance of this drove out of my mind all wish to know *who* did it, whether himself, or an elemental or another person, for it is of more importance for me to know even a part of the laws governing such a thing, than it is to know who puts those laws into operation. Even some blind concatenation of nature might put such natural forces in effect in accordance with the same laws, so that a knowledge that nature did it would be no knowledge of any consequence.

[*To be continued.*]

[1] This sentence is of great importance. The Occidental mind delights much more in effects, personalities and authority, than in seeking for causes, just as many Theosophists have with persistency sought to know when and where Madame Blavatsky did some feat in magic, rather than in looking for causes or laws governing the production of phenomena. In this italicized sentence is the clue to many things, for those who can see.—[ED. *Path.*]

ON THE LOOKOUT

The rapidity with which Science is approaching Occultism is one of the most significant facts of modern thought. Science, it is true, is not aware of that fact, and would indignantly repudiate it if it should become aware of it, but fact has so far been invincible against even the heaviest siege guns of the most orthodox theory. Not soon shall we forget the delightful humor with which H. P. Blavatsky arraigns Haeckel himself as a dabbler in magic, but what she would say to the modern atomic theory we can only guess. Science indeed has only one more step to take to reach the broad fields of true Occult investigation. Let it but recognize that the atom, as the atom is known to it, is but the physical vehicle of a super-physical reality, or the body which clothes a soul, and it will be fully embarked on a new philosophy of the monad. In the meantime we may note with amazement the speculation of Sir Oliver Lodge that every atom is a solar system in miniature, and that the space separating the electrons one from another is proportionately the same as the space separating the planets. As above, so below, in very truth, but who would have suspected to see this occult axiom quite so close to the domain of scientific orthodoxy. We are in danger of being spoiled by respectability.

And now the casual eye is arrested by an article from the pen of Professor Garrett P. Serviss which appears in a recent issue of the San Francisco *Call*. Professor Serviss had been asked to say something about light and heat, and he explains that light and heat do not exist as such until they reach the atmosphere of the earth. Until then they are etheric vibrations, and upon the rapidity of those vibrations depends the form of their manifestation as what we call light and heat. If the etheric wave length is more than a 40,000th of an inch and less than a 60,000th of an inch they appeal to us as light. But if they are less or more than these lengths they do not appeal to us at all, since we have no sense organs attuned to receive them. They belong to a world to which we have no access, "but we are beginning to find out that some of them have other effects for the recognition of which we seem to possess no special senses." Quite so. In other words our five senses are five rather clumsy pieces of mechanism for the interception and interpretation of five sets of etheric vibration, and these five sets of vibration are a quite insignificant portion of the total vibratory scale. What then is this vast world to which our senses can give us no access? With what kind of life may it be filled, and what are the vast forces that play therein? The etheric world to which our senses give us the passport contain such miracles as light and heat, color and electricity. Are there other and greater miracles of which we now know nothing? It would seem probable on the basis of analogy, and already we have one daring speculator who suggests that the powers of clairvoyance and clairaudience are due to the development of inner senses attuned to the vibrations to which ordinary eyes and ears are closed. And now since Professor Serviss is apparently face to face with the fact that there are these great dark areas in what may be called the etheric spectrum, will he not use his imagination—the forerunner of discovery—and tell us what they may possibly contain. And in the meantime we may turn to what H. P. Blavatsky has to say as to the existence of an elemental world that is to be found somewhere in the "correlations between sound and color." At least we now know that there must be such correlations.

The New York *Sun* prints a communication received mediumistically from the late W. T. Stead. It is nearly three columns in length, and it is so prosy in style as to suggest that its distinguished if shadowy

author finds that time hangs somewhat heavily on his hands. Moreover the document shows a distinct lapse in literary style but perhaps these journalistic conventionalities are not insisted upon in the "spirit world." But there is one point upon which a protest should be uttered in the name of an outraged feminism. Mr. Stead says that "woman was the one who sinned and woman is the one who suffers." Now we had hoped better things of Mr. Stead than this. We were not aware that he was still in thrall to an outworn scriptural myth, nor do we like to believe that he would thus shelter himself from deserved reproof in the inaccessibilities of the spirit world. Moreover we have a strong technical objection to such a sentence as "Wireless telegraphy cannot remain under water; it will send up wires of more volume than any yet in use." Mr. Stead himself would have incontinently "fired" any reporter capable of this. Nor would he have allowed a reporter to say "I cannot close this article without...". It is one of the things that are not done by the modern journalist.

A report from Europe says that many of the prisoners of war are found to be in possession of charms against misfortune. One such document begins thus:—"A powerful prayer whereby one is protected and guarded against shot and sword, against visible and invisible foes, as well as against all manner of evil. May God preserve me against all manner of arms and weapons, shot and cannon, long or short swords, knives or daggers, or carbines, halberds, and anything that cuts or points, against thrusts, rapiers, long and short rifles, or guns and such like, which have been forged since the birth of Christ; against all kinds of metal, be it from iron or steel, brass or lead, ore or wood." Curiously enough this charm omits the only misfortune which actually befell the owner—that of being made a prisoner of war. Which shows us how careful we ought to be to make our charms inclusive, although it may be that to be made prisoner is not a misfortune.

Some eastern educational authorities are much exercised in their minds by the increase in juvenile criminality. And well they may be. A year ago there were reports from France and Germany of a somewhat similar portent. France complained of nervous debility and idiocy in her children. Germany furnished statistics showing the horrible prevalence of child suicide. In America these abnormalities take the form of crime, and so there are commissions and investigations in order to determine how far they are due to adenoids, malnutrition, the drug habits, and all those other pascal lambs of civilization upon which we are accustomed to load the responsibility for our own misdeeds.

It is indeed a strange inconsistency that we have to face. Upon every side we are being told, and upon high authority, of the influence of the mind upon the body. There are endless volumes on the ill effects of worry and the therapeutic values of tranquillity and confidence. The mind as the creator of physical ailments seems at last to be getting something of what is "coming to it," but it occurs to no one that these childish decadences and depravities, these malformations, adenoids, obstructions, and drug habits may also have some kind of a mental basis, that they may be results instead of causes. Now for some half a century at least we have seen the unchecked sway of materialism. It has saturated every department of life. It has ruled the nursery as well as the university. For materialism is something far more than a system of scientific thought. It is also a system of conduct. It means the establishment of a new rule of life, the rule of self-preservation, with a crass and brutal selfishness as its guiding star. No child is too young to be taught, at least to be allowed, to assert itself at the cost of others. Foreseeing that it must "make its own way in the world" it is elaborately instructed to sharpen its teeth and its claws to that end. The principle of "taking care of No. I" and the axiom that "the devil takes the hind-

most" have been exalted into domestic virtues, and very often the only domestic virtues. The child's training in practical criminality begins at its mother's knees and ends on Commencement Day. Its only restraint is the need to avoid the law. All the forces of education, tacit and expressed, have taught the child that it is no more than a body which will cease to exist in a few decades, and that it must crowd all the pleasure that is possible into that brief span. Now what shall prevent that child from becoming an actual criminal as well as a potential one? Obviously, nothing but fear. For it there will be no right and wrong save self-interest, and so we find everywhere a civilization that is the direct and logical development from such a childhood as this. And so with that astonishing perversity that causes us always to put the cart before the horse we attribute the mental depravities to the physical decadences, wholly oblivious of the fact that both may largely be avoided by teaching the alpha and omega of the spiritual philosophy which is unselfishness and which the child can learn so much more easily than the adult.

Dr. Eliot of Harvard, speaking before the Massachusetts Unitarians, asserted that modern civilization is due to science and not to religion. It may be so, but we should not have supposed that there would be any keen competition for so dubious an honor.

The religious proprieties of the East are sadly perplexed over the extravagances—one might say the raving brutalities—of "Billy" Sunday, who has already converted Philadelphia and who is now preparing to render a similar service to New York. It seems that this rather nauseating revivalist is causing some qualms to the liberalized churches by his frequent and lurid references to hell fire, and to the cruder aspects of an old theology that is now being generally ignored. Dogmas of this kind, we are told by one ecclesiastical authority, belong properly to the museum, and they ought not to be revived by itinerant showmen who thus bring religion into contempt and discredit.

We may confess to a certain sympathy in this matter with Mr. Sunday. Hell fire and the whole dervish outfit of the old theology may have been relegated to the museum after a long and successful career in the service of Satan but they are still to be found in the established creeds, and so long as they are to be found in the creeds it is hard to see how the revivalist can be blamed for assuming that they are a part of orthodox Christianity. Not only are they still to be found in the creeds, but there has been practically no effort to expunge them. One such tentative effort in the Presbyterian body was actually resisted and defeated, that particular church clinging with a pathetic if somewhat horrible eagerness to the dogma that the unbaptized baby was consigned to eternal flames. The doctrine is to be found in the recognized and authoritative documents of nearly all Christian churches, and there it seems likely to remain. Now if the churches wish to repudiate such teachings it is not enough merely to ignore them, or to warn sinners—as one critic says—that they must repent "somewhat", and be converted "as it were", or go to hell, "so to speak". They should be removed from the creeds and publicly denounced and until this is done it is merely cowardly to evade them by silence. And until this is done the churches and Mr. Sunday are in the same boat, with the advantage of courage and honesty on the side of Mr. Sunday.

The responsibility for the war continues to call forth heated diatribes, although for the most part the churches seem to be overwhelmed by a consciousness of guilt and by an attack that appears to come nearly as much from within their own ranks as from without. The latest

assault comes from no less a person than Dr. Charles W. Eliot, president emeritus of Harvard University, who says that the church has been impotent because it has always preached subservience instead of liberty. "It is impotent because its teachings are unethical and are based not on the simple rules set down by Christ but upon a fabrication of dogma and mysticism expressed in rites, sacraments and ceremonies." The current conception of God has been a military God, a God of battles and of hosts, a God delighting in blood, an avenger and a destroyer, and this monstrous figment has been expressed not only in the creeds of the churches but in its hymns. "In nineteen hundred years," continued Dr. Eliot, "the organized churches have been unable to prevent war. They have often been an incentive to war, and they have made hotter the fires of hatred which blaze up in militant breasts." At the present time we have the appalling spectacle of some ten different nations calling upon the same God for success in wholesale murder, while one ruler actually speaks of the "brilliant" military aid given by the Deity to his own particular arms. But the change in religious sentiment that must certainly be the result of the war will not be of the kind that Dr. Eliot supposes. It will not be in the direction of an utilitarian materialism, but rather toward a spirituality that will not be a matter of piety nor of creed but of an actual knowledge of the sublimities of human nature that will supply fresh standards of value for the activities of men. Of that we need have no doubt at all. The volume of spiritual thinking is growing greater day by day and it is none the less significant because it is sometimes unlabeled.

Among the distinctive signs of the times is an article by Mr. S. G. Dunn on "Some Considerations on the Self" which appears in the December issue of *The Nineteenth Century*. The article is practically a defence of Buddhism. The author asks why there has been so slight a response from Buddhists to the efforts of Christian missionaries, and his answer is to the effect that Christianity seems to the Buddhist to have inferior ethical values. Into Mr. Dunn's main argument there is no need here to enter. It is familiar to all students of orientalism, but it may be said that the author points out a fundamental difference between the views of the Self that are held in the East and the West. Christianity offers the reward of self-gratification. Buddhism points to the ultimate extinction of self-ishness as the only goal of spiritual aspiration. To the Buddhist it seems that the Christian is in a sense bargaining with the Gods. He demands a state of beatitude in heaven in return for the toils and obligations of the pious life on earth. But the Buddhist looks forward to the obliteration of that lower Self from which proceed all pleasures and all pains, and with that obliteration of the personal Self comes absorption into the supreme Self. But that absorption is not annihilation. The man has done no more than rid himself of Maya, or illusion. He now sees all things in their true value, and is filled with love and goodwill toward the whole world.

The Buddhist asks how it should be possible to attain to heaven without purification, and how can purification be attained except at the cost of long-continued effort to destroy all the desires that come from sensible existence? To suggest to him that purification can be obtained through the merits of another or by the acceptance of a creed seems to him too absurd for refutation. Such a religion, he maintains, must deteriorate the nature and must be a direct stimulus to all those evils which it should be the mission of religion to destroy.

Mr. Dunn's article is not only a sympathetic treatise of exoteric Buddhism but he is perhaps the only writer of his kind who has essayed a true interpretation of the Nirvanic state as opposed to those sinister explanations that have been invented and fostered by the malicious prejudices of the West.